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THE BORDERLAND.

Psychometry Reveals the Past.

How true it is that thought begets thought; and the expressing of experiences by others makes us turn back the pages of memory and seek that which has been of profit to ourselves, that we may give it to others.

The article entitled "A Psychic Telegram," in the JOURNAL of Aug. 4, speaks of receiving a message from one that was living, and it caused them (for the time) to fear that the friend was dead, brings to my mind many times when persons have said to me: "I got a message from such a one and when I wrote to ask about it, I found the person living."

There are no mediums of long experience but have had many such things said to them, and sometimes we have received various answers to inquiries of the spirit ones. Sometimes the answers have been that other spirits have personated your friends for some reason, but do not let that worry you; there was a reason for it. I often see the shadows of people that are living, but they are not as tangible as the spirits of the departed.

That reminds me of an incident that occurred to me in Wilmington, Cal., in the year 1878 or '79. We had gone to live in a house that had been built by General Hancock, as officers' quarters. The rooms were large and high. It was about the third day of our residence there, and I had become very tired with trying to straighten and get things in place.

About 2, p. m., I went to my room to rest—not to sleep, for as usual I had a book with me. The sun was shining as it only does in Southern latitudes. I closed the Venetian blinds, and then lay down. I had been on the bed for 30 minutes or more when I became conscious of a whispering in the hall outside my door. Before I could begin to think what it could be, the door opened and a military officer came in and held open the door; then two men came carrying a stretcher between them, on which was lying a wounded man. Another officer followed them in. They took the wounded man to one side of the room and there laid him upon a bed. I had not seen the bed before. Then the two men withdrew to the foot of the bed. The first officer stepped up and took the wounded man's hand; the poor fellow turned his face to him and said, "Doctor, is there any hope." The doctor shook his head and said, "None." Then the young man—but little more than a boy—said, "Oh, my God, my poor mother." Then he spoke again and asked, "How soon?" The doctor very solemnly said, "Not many minutes; try to be calm."

All this time I could see the face growing more white; the life appeared to be leaving him, and as the last words were spoken by the doctor, he turned his face to the friend on the other side of the bed, held out his left hand, closed his eyes calmly and quietly; the group stood for a few minutes, that appeared to me like years. Then the doctor said, "He is gone." So was my vision. The room door was closed, and I knew I had seen repeated that which had taken place in that room before.

When my husband returned I told him, and he was so impressed that he went to our landlord (Mr. Adams, who now lives in Los Angeles) and asked him about it. Mr. Adams said, "I don't know anything about the house previous to my buying it one year ago; but there is a man down town that knows all about the place. He lived in the garrison here. His name is Hayes."

One day my husband and Mr. Adams went down to the little town of Wilmington, about one mile from the garrison, and there saw Mr. Hayes. Mr. Seal asked him if he ever remembered such an incident. "Oh, yes, to be sure," said he. "I helped to carry that young gentleman to his room. He had fought a duel and the other man's bullet cut through an artery, and nothing could save him. Yes, those were his very words, but how did you know it? There is no one in this part of the country but myself who knows anything about it, and I have not mentioned it, for I promised not to. Who told you?" My husband replied that no one spoke of it but his wife, who had seen it in her



THOMAS G. NEWMAN, Editor & Publisher,

room. Mr. Hayes smiled and said, "Well, if she dreamed that, she dreamed it straight."

Mr. Hayes was alive, as were perhaps all the others I saw, except the young officer that fought and died. Yet the four were as clear and objective to me as the one that had passed out.

Asking my guide how that could be, the answer came clear and straight: The spirit needed help; he had passed out with his mind full of bitterness towards the man that shot him; not for the shooting, but for that causing it, of which we cannot speak.

He had been told to seek help; he did so, and here is the wonder that those in the spirit-world, on the lower plane, are as dependent on the earth-friends for help as we are to those in the upper spiritual spheres. So he got other spirits to help him show me the matter just as it occurred; then day after day he came and we talked the matter over, until on his part all bitterness was gone, and he progressed towards the light that fades not; the glory that ever increases; the truth that makes whole.

Years after, in 1888, I met this Mr. Hayes, then deputy marshal, on the train that took us from the steamer at San Pedro to Los Angeles, and he told the people in the car of my wonderful dream, but it was no dream, or else I am dreaming now. MRS. S. SEAL.

A Sudden Death and Its Result.

In the fall of 1870 I was temporarily residing at Corinne, Utah, a town some 30 miles distant from Logan. I was boarding with a friend named Russell, and while we were at the supper table one evening, a lady ran screaming into the dining room asking for salt. She emptied a salt glass into her hand and passed out to the side of her stricken husband, John Smith, who was stretched out on the sidewalk in the throes of lung hemorrhage. She filled his mouth with the salt, and then ran for a doctor, as did the others, leaving me with the dying man, who passed out while lying in my arms.

After the funeral, at which I was present—I think it was on a Friday—I made a casual remark to some one that John Smith was standing near his wife, who was crying bitterly. On Saturday she called on me and inquired if I was a Spiritualist. I answered affirmatively, whereupon she asked if I would sit with her and my friend Russell, at a circle, to which I assented. We held our circle, sitting at a small table which responded almost as soon as our hands were placed upon it, by laying itself in the lap of the weeping widow. This movement was repeated a dozen times or more, answering her loving questions affirmatively or otherwise, and in answer to the alphabet, spelled out a message to her about his and her affairs, which I have forgotten.

We held another circle on the next evening—Sunday—when I directed the spirit, John Smith, to go to Logan, to our regular Sunday evening circle, and to try and prove to his wife his reality by sending her a message, through our medium, who knew nothing whatever of the circumstance. The spirit rapped out, "All right," and at once the table ceased vibrating and remained inactive until our patience was exhausted.

On the following Tuesday I received a letter from my folks at Logan, the same envelope containing a message from John Smith to his wife, calling her by name—which I now fail to remember—full of loving words, and telling her that the salt she gave him came too late, and signed, "JOHN SMITH." On handing her the letter, she recognized the signature as being that of her husband.

Shortly afterwards I returned home and was informed by the members of the circle that they were sitting as usual on the Sunday referred to, when an unusual control manifested itself by various liftings and slidings of the table, and by finally taking forcible control of the arm of a gentleman present and writing a letter, the contents of which were read with astonishment by the members of the circle, who became somewhat disgusted at the foolishness of writing something which seemed to have no sense to it. Afterwards, however, they were asked to send the paper to me, to give to Mrs. Smith.

The gentleman who was the medium is still living at Logan, is a confirmed skeptic and "Don't know whether it was a spirit control or not." If not, will some one please tell us.

There was certainly no collusion; nor does the theory of thought-transference find any application in this particular case. Neither myself or any member of the circle at Logan, had ever heard of John Smith, at least this particular one, who was in charge of the meteorological station at Corinne.

The members of the Logan circle state that they sat amazed and wondering just what was meant by the reference to salt and his sudden taking off; so I see no other solution of the matter than to attribute it to the fact that John Smith wished to comfort his wife and being able to do so, did it. C. C. GOODWIN,
Chairman Logan Psychic Society.

LIFE IS ETERNAL.

"Time's finger on the dial of my life
Points to high noon! and yet the half spent day
Leaves less than half remaining; for the dark,
Bleak shadows of the grave engulf the end.

* * * * * * *

Looking forth,
Out to the unseen sky, still bright with noon,
I feel well spurred and booted for the strife
That ends not till Nirvana is attained."

ELLA WHEELER WILCOX.

Ella, so many cheerful notes you sang,
To gladden us on this life's dark way—
When other notes too oft discordant rang—
Your light, like Venus' cheerful ray,
Hath led us on and on to the immortal day.

We cannot think that when the goal is gained
Nirvana comes to snuff it out.
It cannot be, when so much shall be attained,
That Fate will knock our shipwrecked souls about,
Or end them all in such mysterious doubt.

Nirvana can never quench your sweet soul—
No more than can the grave engulf thee!
Yet, as the ceaseless ages of time still roll,
Thy soul shall live and sing the Eternal Jubilee,
In newer songs of heaven's harmony.

Yea, all souls, both small and great,
Whom the All-Power hath given personality
To pass beyond the pearly gate,
Will live, in veriest reality,
An endless life of immortality.

J. MARION GALE.

Remarkable Clairvoyance.

In 1894 my husband had a well bored on our lot. The men bored to a depth of 105 feet, but found no water. He then desired them to stop, when they did not strike water before going down so deep, as the wells adjacent to us got water at the depth of 75 to 80 feet. They asked to try another part of the lot, but we objected on acconnt of the expense, and thought it best to shut up the cottage we had built until the city would lay the main pipe on the street.

The following week, Mrs. Logan and I went to Santa Cruz to hold spiritual meetings. Two weeks after I left San Jose, my husband wrote me to come home and see if we could not obtain water from the neighbor on the lot back of us, whose house had connections with the city water. They said they would let us connect, providing the water company would allow it. I came home and tried the water company, but they would not allow us to connect.

On returning by the First-street electric cars, an old-looking man with a suit of blue working overalls and a slouch hat got on the cars at the same time and sat down quite close to me. I asked him what he wanted. He said, "You are troubled about that well." I turned sharply to him and said, "How do you know? You are a stranger to me." He answered, "Your brother Harry, in spirit life, has been hunting me up for the past two weeks. I then asked, "Who are you?" for I took him to be a man of this earth, so real he appeared. He replied, "When I lived on earth I was called the Water Witch. I passed to spirit life two years ago, from Illinois. Come back with me to that well." We went, but whether out of the body or in the body I know not. He put his hand in his pocket and drew forth a small branch of a tree in the shape of a letter V, and held it over the well that had been bored; then said, "go down 20 feet more, and you will get a large flow of good water."

He said he was sorry he had not seen California before leaving the body, but was going to make a tour of it now. He asked me a good many questions concerning California which I have forgotten. He then asked me where that car, standing at the corner, went. I told him, to the Willows, a beautiful fruit belt, when he bade me good-bye. I rode to the corner of the next block, got off and stood wondering what it all meant. Then the influence left me.

I said to myself, "It's all imagination," and turned to go home, when I heard a voice say, "Prove it." Then I turned and went the other way to the home of the men whom we employed to bore the well, asking them to come and bore 20 feet more. They said it would be useless, as there was no water there, unless they went to a greater depth, and would only make to us a greater expense, but by trying another part of the lot, they believed they could reach water sooner than boring in the old well, as it would by that time be blocked with sand; but I insisted, and agreed to pay them whatever they would charge. They came next day and commenced work. The following day my husband went to see how they were getting along, and found they had struck water at 20 feet more, making it 125 feet, and a beautiful flowing well.

Now, I ask myself, "Is life worth living?" Yes, and a million times more worth living than the happiest, wisest and most hopeful person can imagine it to be. MRS. C. R. MCMEEKIN.

Message from Ex-Mayor Sutro

TWO DAYS AFTER HIS BODY WAS CREMATED.

Charles Walter Linn is displaying his remarkable powers as a medium at San Jose. The victims of murder return to tell what Courts of Justice did not discover. Clergymen return to confess the gloomy errors of their theology. Statesmen return to confess their errors and to tell what their country needs. Literati speak as leaders in philosophy should. The world of stagnant skepticism will be compelled to realize that our ancestors are with us still and that the wisdom of past ages, matured in heaven, is ready for our use.

I invited Mr. Linn to meet a dozen friends in my parlor and for two hours the surrounding spirits came, to be recognized or to give us their views of various themes. William Cullen Bryant, the poet, came and said that he recollected the remarkable language he addressed to me at his office in New York, in 1842. "How could I forget it?" said he. Decisive tests were given in personal messages. Dr. Dobson gave a beautiful and interesting discourse, and the lively humorists, Bill Nye, Artemus Ward and Josh Billings, gave us a few jokes which Horace Greeley thought too trivial for our attention.

The chief sensation of the evening was our astonishment when Bismarck, who died so recently, came with tremendous force, wondering where he was. He seemed like a giant struggling in the dark, not knowing his condition and rebelling against fate like a stubborn materialist. His few words of German and English were uttered with force as if he would command an army. When I suggested to him that he would soon meet Mr. Gladstone it seemed to irritate him. But Mr. Gladstone is in a very different frame of mind; his profoundly religious nature is gratified, but he is overwhelmed with the grandeur and wisdom of the spirit-world, and just beginning to discover that the doctrines which ruled his life were erroneous. He will be a great power for reform ere long.

The words of the late Adolph Sutro interested us greatly, and a lady from San Francisco, acquainted with his family, conversed with him. Not being able to record the language then, I visited Mr. Linn next day to hear from Mr. Sutro. The message he gave through Mr. Linn, by writing, was as follows, substantially the same as he spoke, but more brief:

"I come to you to express my desires. I know it is hard. I don't understand the way—it seems dark—but I want the people of San Francisco to have *all* that I desired. My children know my wishes—know what I intended. Will they accede to my will, for the people? I want the Cliff House, my library, gardens, baths, and all that pertain thereto, deeded to the city of San Francisco, for the use of the people. What I accomplished for the people in building the railroad line, to bring the Southern Pacific magnates to terms, must not be left to languish. Give the poor an equal chance with the rich. Let them have my possessions as I planned, and I will rest in peace; otherwise I cannot feel that my memory is worthy of aught else but forgetfulness. 'Oh, God grant this and let it be fulfilled,' is my prayer.

"To all the people of San Francisco I want to send my love. I want them to know that when I emerge from the clouds that now surround me I shall try and be of use to them, try to help them all I can against the power of monopoly that has cursed the city and cursed the prosperity of California, that has checked enterprise and vigor.

"I feel that I may come from this side of life to wield an influence. My last year in the material was clouded by disease, but now my eyes are open.—ADOLPH SUTRO."

Neither Mr. Linn nor myself had known of Mr. Sutro's intentions, but I have seen by the *Star* of August 13th that he had expressed them, though he neglected changing his will too long.

Mr. Sutro desires to be heard by the people of San Francisco that he may assist them; if he cannot control his property in any degree, he can at least assist them, by his warning voice and practical wisdom, in their long struggle against monopoly and corruption. It depends upon the Spiritualists to make his voice audible, and he can speak now with his eyes open, as he says, with even more sagacity than when he possessed a body. Let Spiritualists give him a hearing in an *authentic manner* and he will become a benefactor and wise counsellor in all things, and an example of the power of Spiritualism. He may yet speak from the rostrum to the people he wishes to counsel.

JOS. RODES BUCHANAN.

P. S.—Before the above was mailed Mr. Sutro came unexpectedly, giving me thanks, explaining the difficulties of his spiritual condition, keenly regretting the errors of his past life, and expressing his warm feeling for the people of San Francisco. Let no one criticise him now—he is criticising himself.

Do People Return?

Early this last Spring a vision of a departed friend returned under somewhat singular conditions. In the northern part of Clarke county, Washington, a man named Murry and another, whose name I have forgotten, had made an agreement that the one who should die first would return to the other and make his presence recognized. It was years ago that the agreement was made, neither party having the slightest idea as to how the contract could be filled. These parties lived only a few miles apart, but, being laboring men, clearing up farms in the heavy timber, they did not often see each other.

Last Spring Mr. Murry, one of these parties, went to a neighbor's on business of some kind, there being several parties at the place at the time of his visit, and during his stay at this place his absent friend appeared in the open door, dressed in his usual clothing. The form was life-like and seemed real in every way. It appeared in the door a few seconds, and vanished. Mr. Murry called the people's attention to seeing the form of his friend, and remarked: "He is dead." All the people present in the room noticed what time of the day it was. Soon after this occurrence, news came to Mr. Murry that his friend was dead and that he died at the hour that the vision was seen. At the time of seeing the form of the absent friend, by Mr. Murry, all in the house were engaged in conversation; not a word had been said as to the party who appeared in spirit form. F. P. WAGNER,
Vancouver, Wash.

Sacred Laws of the Aryas.

The second volume of the "Sacred Books of the East" has been issued by the Christian Literature Company of New York. It is entitled "The Sacred Laws of the Aryas." This volume is a reprint, verbatim et literatim of two volumes in the original English series. The contents of this volume consist for the most part of rules of conduct. The general reader, who reads for intellectual and spiritual stimulus, can well enough spare this volume from his library; but the student, who reads for historical instruction, and is willing to read even what is tiresome and distasteful, for the sake of its educational value, cannot afford to omit this volume.

The minute rules of conduct in this book are based on the sacred Vedas. Many of them are extremely severe in their penalties, many are seemingly trivial and foolish, and a few are good and sensible. All illustrate the slow growth of religion among the Hindus, and remind us very much of portions of the Hebrew Scriptures. The following examples are selected almost at random: A student who wishes to learn all four of the Vedas, must dwell with his teacher 48 years. He must obey the teacher in all things, serve him in every way, go begging morning and evening, and bring all he gets to the teacher. He must eat no "pungent condiments," salt, honey or meat; must not sleep in

the daytime, nor when his teacher is awake. Through the instruction of the teacher the student is said to "be born again."

Every day he must put his teacher to bed, after having washed his feet and rubbed him. He shall approach his teacher with the same reverence as a deity, attentive, and listening eagerly to his words. He must not sit to windward of his teacher, nor lean against anything for support. He must avoid the use of shoes, umbrellas, chariots, and such luxuries. He shall not smile, or if he does, he must cover his mouth with his hand. Certain birds and animals are unclean for food—"one-hoofed animals, village pigs," which reminds us of the Hebrew dispensation.

The pernicious influence of all such ceremonialism as is enjoined in this book is indicated by the following: "No guilt taints a Brahmana who possesses learning, practices austerities, and daily mutters sacred texts, though he may constantly commit sinful acts." As in the history of the Christian church, notably in the Roman Catholic, sale of indulgences is allowed. Such a state of religion is sure to be followed by protest and reform; and later, in the teachings of Buddha, we find Hindu religion rising to a purer and more rational plane.

Fallbrook, Cal. SOLON LAUER.

Mrs. Browning and Her Friends.

The recently published letters of Elizabeth Barrett Browning, the greatest of women poets, in this or any other age, leave no possible shadow of doubt as to her firm belief and joy in the unshaken conviction of the truth of Spiritualism.

These letters reveal to us not only her own confessed faith, but that of various other highly valued literary stars. In a letter to John Kenyon, written in 1852, from Florence, Italy, she says: "We have had visits from the attaches at the English Embassy here, Mr. Wolf and Mr. Lytton (Owen Meredith), Edward Bulwer Lytton's son, and I think we shall like the latter, who, (a reason for my particular sympathy) is inclined to various sorts of Spiritualism, and given to the magic arts. He told me yesterday that several of the American rapping spirits are imported to Knebworth, to his father's great satisfaction." Later, she writes to Isa Blogden: "You have seen in the papers that Sir Edward Bulwer Lytton has had an accident in the arm which keeps him away from the House of Commons, and even from the Haymarket, where they are acting his play, "Not So Bad as We Seem," with some success. Well, here is a curious thing about it: Mr. Lytton told us some time ago that, by several clairvoyants, without knowledge or connection with one another, an impending accident had been announced to him, 'not fatal, but serious.' Mr. Lytton said: 'I have been very uneasy about it, and nervous as every letter arrived, but nearly three months having passed, I began to think they must have made a mistake—only it is curious that they should all make a mistake of the same kind precisely.' When after this we saw the accident in the paper, it was effective, as you may suppose!"

In June, 1853, she writes from Florence: "Our favorite friend here is a brother of Alfred Tennyson [Frederick Tennyson, who died but recently], and himself a poet, but most admirable to me for his simplicity and truth. Robert is very fond of him. Then we like Powers [the American Sculptor] of the 'Greek Slave'—Swedenborgian and Spiritualist, and Mr. Lytton, Sir Edward's son, who is with us often, and always a welcome visitor. All these confederate friends are ranged with me on the believing side with regard to the phenomena, and Robert has to keep us at bay as he best can. * * I had a letter from Athens the other day mentioning that 'nothing was talked of there except moving tables and spiritual manifestations."

Again she writes Miss Blodgen: "One of our very favorite friends, Frederick Tennyson, is gone to England, or was to have gone, for three months. Mr. Lytton [author of 'Lucile,'] had a reception on the terrace of his villa at Bellosguardo the evening before our last in Florence, and we were all bachelors together there, and I made tea, and we ate strawberries and cream and talked Spiritualism through one of the pleasantest two hours that I remember. Such a view! Florence dissolving in the purple of the hills; and the stars looking on. Mr. Tennyson was there, Mr. Powers and M. Villari, an accomplished Sicilian, besides our young host and ourselves. How we 'set down' Faraday for his 'arrogant and insolent letter' [denouncing Spiritualism] and what stories we told, and what miracles we swore to! Oh, we are all believers here, Isa, except Robert, who persists in wearing a coat of respectable scepticism—so considered—though it is much out at elbows and ragged about the skirt. If I am right you will none of you be able to disbelieve much longer—a new law, or a new development of law, is making its way everywhere."

Another of her friends, who was also a Spiritualist, was the sculptor, W. Story, of whom she writes. "Then our friends, Mr. and Mrs. Story, help the mountains to please us a good deal. He is a son of Judge Story, the biographer of his father, and, for himself, sculptor and poet, and she a sympathetic, graceful woman, fresh and innocent in face and thought."

In 1860, soon after the death of Mrs. Browning's sister Henrietta, she writes to a friend as follows: "Do you know the first thing from without which did me the least good was a letter from America, from dear Mrs. Stowe [Harriet Beecher.] Since we parted here in the Spring, neither of us had written, and she had not the least idea of my being unhappy for any reason. In fact, her thought was to congratulate me on public affairs (knowing how keenly I felt about them), but her letter dwelt at length on Spiritualism. She had heard, she said, for the fifth time, from her boy (the one who was drowned in that awful manner through carrying out a college jest), without any seeking on her part. She gave me a minute account of a late manifestation, not seeming to have a doubt in respect to the verity and identity of the spirit. In fact, secret things were told, reference to private papers made; the evidence was considered most satisfying. And she says that all of the communications descriptive of the state of that spirit, though coming from very different mediums (some high Calvinists, and others low infidels) tallied exactly. She spoke very calmly about it, with no dogmatism, but with the strongest disposition to receive the facts of the subject in all their bearings, and at whatever loss of orthodoxy or sacrifice of reputation for common sense. I have a high appreciation of her power of forming opinions, let me add to this. It is one of the most vital and growing minds I ever knew. Besides the inventive, the critical and analytical faculties are strong with her. How many women do you know who are *religious*, and yet analyze point by point what they believe in? She lives in the midst of the traditional churches, and is full of reverence by nature; and yet, if you knew how fearlessly that woman has torn up the old cerements and taken note of what is a dead letter within, yet preserved her faith in essential spiritual truth. you would feel more admiration for her than even for writing "Uncle Tom." There are quantities of irreverent women and men who profess infidelity. But this woman is of another order, observe, devout yet brave in the outlook for truth, and considering not whether a thing be *sound*, or whether it be true."

Of James Jackson Jarves, the American art-critic, Mrs. Browning writes to John Ruskin: "Our American friend, Mr. Jarves, wrote to us full of gratitude and gratification on account of your kindness to him, for which we also should thank you. Whether he felt most overjoyed by the clasp of your hand or that of a disembodied spirit, which he swears was so real, (under the mediumship of Hume, his compatriot) it was somewhat difficult to distinguish. But all else in England seemed dull and worthless in comparison with those two manifestations, the spirit's and yours!"

She speaks of a Mr. Hazard, whom they met in Rome, in the Winter of 1859: "A Spiritualist who believes everything, walks and talks with spirits, and impresses Robert with a sense of veracity, which is more remarkable. I like the man much. He holds the subject on high grounds, takes the idea and lives on it above the earth. For years he has given himself to investigation, and has seen the impossible. Certainly enough, Robert met him and conversed with him, and came back to tell me what an intelligent and agreeable new American acquaintance he had made, without knowing that he was Hazard, the Spiritualist, rather famous in his department." This was doubtless Mr. Thomas G. Hazard of Rhode Island.

These references in her letters to the distinguished stars of literature who believed with her in the demonstration of the continuity of man's existence does not include all those whom she met who were in sympathy with her belief in Spiritualism, but it shows how outspoken was that belief within her exalted radius. And there have been many others as firm believers among those who have won laurels of fame in various paths, who did not hesitate to express that belief whenever they thought it necessary. Among those we may name Victor Hugo, Alfred Tennyson, Dante, Gabriel Rossetti, William and Mary Howitt, etc., to say nothing of the noble cotorie of scientific men of to-day, such as Alfred Russell Wallace, Prof. William Crookes and Camille Flammarion, who are giving the world the benefit of their careful investigations on a subject of the most supreme importance to mankind. SARA A. UNDERWOOD.

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The Religio-Philosophical Journal,

ISSUED WEEKLY, AT $1.00 A YEAR,

at 1429 Market St. San Francisco, California.
Between **10**th and **11**th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

☞ The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

☞ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

☞ This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., SEPTEMBER 1, 1898.

☞ The State Convention meets tomorrow (Friday) morning at 305 Larkin St., in Occidental Hall, at 10 o'clock. Aside from the social features, which will be most enjoyable no doubt, there will be business of importance to be transacted, and the wisest counsels of the clearest heads must be obtained. Let there be an endeavor to have sessions full of harmonies, and conducted for the advancement of the Cause, and the uplifting of humanity. Those of quarrelsome dispositions, who are bent on trouble, and cranks in general should absent themselves —they are not wanted.

☞ The National Convention will be held in Washington, D. C., next October, and will be an important event in the history of Spiritualism. Great credit is due to those who have been foremost in carrying on the work during the past five years, and we hope that competent and zealous persons will be elected for the coming year's campaign—that wise counsels will prevail and adequate provision will be made for active propaganda work.

The delegates to be selected in San Francisco this week should be the ablest and best fitted for the work to be found, and they should be instructed to vote for the best interest of the Cause at large, as they may see it when the time comes for the election of officers, as well as to keep a watchful eye on all the acts of the convention. The greatest good to the greatest number should be the motto for everyone.

☞ Mr. and Mrs. E. W. Wallis, of the *Two Worlds*, Manchester, England, are now in the United States for a six-months' vacation. They are excellent speakers and will receive a warm welcome everywhere. By their hospitality and friendship to Americans who have visited England in the past, they have endeared themselves to many American hearts, and we should now reciprocate their generous deeds with added zest.

☞ To instil into the minds of the rising generation good morals is far better than to fill them with theology. *New Road*, a paper published in Colorado, makes these excellent suggestions:

It is only through education that people can be induced to treat themselves right. The churches and school authorities are quibbling and quarreling over the question of reading the Bible in public schools. Why can't all the churches and preachers get together and agree on some code of morality that can be read every morning in school.

We believe in suggestion. Fill the growing mind with good suggestions. A code of principles or morality read to the young mind every morning would soon demonstrate the power of reiteration. A child from the age of two to seven years told every morning to respect honesty, observe temperance, to be rational, love integrity, etc., would, when he arrived at the proper age, assist in making good government and building up proper social conditions.

A Child of the Occult.

Under this caption the San Francisco *Call* of Aug. 24th, contains the following account of a little girl medium who seems to be undergoing a development closely bordering on obsession, although it is possible she is being physically as well as psychically developed by the spirit, in view of the mission she is to fulfill in the future. In this event plenty of calisthenics and out-door exercise will take the place of this violent control. The account is as follows:

In a lodging house at 127 Second street is a little girl who is visited by some foreign spirit, and of such force is this strange influence that mediums of experience pronounce the child a marvel with a future of Spiritualistic potentialities that know no bounds. Her name is Viola Sickmon. She is just 10 years old, but advanced far beyond her years in worldly wisdom and in those things that are beyond the view of mortal ken.

Her mother made an application yesterday to Frank Kane, the secretary of the Society for the Suppression of Vice, to have the daughter taken care of during the next few years of her life. The reason of the mother's desire to separate her daughter from herself and have her placed in a corrective school is to free the child from the possibilities of evil that surround her in their present sphere. The child's precocity and her evident maturity, despite her years, have filled the mother with forebodings. According to the mother, Viola, a child in physique but aged in the experience of the occult, is a natural medium. She is as yet undeveloped and her potentialities are great.

Up to a month ago Viola was regularly thrown into a state of violent physical excitation twice in every 24 hours. She would then beat the air wildly with her hands and arms, and so great was her strength when in this condition that a very strong man using his full strength could not hold her. When her arms were tied the little girl complained of fierce inward struggles, as if her heart was surging upward and outward. So great was the pain that the arms had to be untied immediately.

A month ago these visitations from the unknown world ceased, and the mother hoped that the little child was free from them forever, but yesterday they returned. Mrs. Sickmon is a believer in Spiritualism and thinks that her daugter is a natural medium. She will allow her daughter to be taught the art and give her spiritual power a chance to develop. Some time ago a professional medium lived in the house and she took Viola in hand. Several Spiritualists have been consulted by the mother, and they pronounce it a case of rare natural ability. So far the spirits which take possession of the girl have been unable to induce her to talk. They have not succeeded farther than to upset her normal condition and generate a windmill motion of the arms. The very mention of Spiritualism or mediums in the presence of the child induces one of these strange physical distortions.

Psychic Evolution.

In last Sunday's San Francisco *Chronicle*, under the above heading, we find a review of a new book which is very interesting. It is entitled, "The Story of the Mind," the author being Prof. James Mark Baldwin, and is published for the "Appleton Library of Useful Stories." The reviewer says that in some essential respects it differs from previous treatments of the subject, and then adds:

With a tentative but confident grasp the author applies the theory of evolution to the development of the human mind, with the declaration that the evidence in favor of its psychologic application "is about the same and about as strong as in biology, where it is now made a presupposition of scientific explanation." He also declares it to be a great gain in the investigation of mind phenomena, both from the point of view of scientific knowledge and of philosophic theory.

Believing that every great law that is added to the store of human knowledge is another proof that mind permeates the universe, the author accepts the substitution of the law of probabilities for the doctrine of chance. In opposition to past opinion, he claims that "what we are to understand by a chance distribution is one in accordance with law, and one the nature of which can, for all practical purposes, be closely predicted. If the universe be pregnant with purpose, as we all wish to believe," he adds, "why should not this purpose work itself out by an evolution process under law?—and, if under law, why not the law of probabilities?"

The author begins his story by declaring that mind is not the possession of man alone. Other creatures have minds. "Psychology no longer confines itself, as it formerly did, to the human soul, denying to the animals a place in this highest of all the sciences. It finds itself unable to require any test or evidence of the presence of mind which the animals do not meet, nor does it find any place at which the story of the mind can begin higher up than the very beginnings of life." In the chapter on the mind and instincts of animals, this view is argumentatively pursued. It is claimed that the same laws of mental and physical growth govern both men and animals; that there is no absolute break between man and the higher animals in the matter of mental endowment, and that what difference there is must itself be the result of the laws of mental growth.

It is denied that animals do not reason, and and that they are governed entirely by instinct. Instincts in animals are divided into two classes —perfect and imperfect. A perfect instinct enables an animal to perform intelligent acts in the processes of life without instruction or the benefit of example. Imperfect instincts are those which are but partially inherent, and require instruction or example for their development. The bird, for instance, may possess a spontaneous tendency to do certain things, such as singing, nest building, etc., but he will not be able to do them adequately or perfectly if left alone from his birth. These are among the things that he must learn how to do from other birds, and the instruction is usually imparted through example. Animal capacity to acquire and utilize this knowledge has been the field of some of the most interesting research in animal psychology, and has led to a new view of the relation of instinct to intelligence. Whether the origin or instinct is in reflex action, organic selection, or in reason, as has been variously contended, it is plain to the author that mind has had a positive place in its evolution.

☞ The New York *Evolutionist* makes the following allusion to our latest change.

THE PHILOSOPHICAL JOURNAL comes to us in enlarged form and new dress, with the original prefix, "Religio," reinstated. The type and tone of this first number of the 35th volume should not miss appreciation. It is exceedingly gratifying to sense revived vitality and beauty in the aged. THE PHILOSOPHICAL JOURNAL has annulled its divorcement, and like the grass-widower of many years, spruces up for a new alliance with its foremost spirit bride of life, love and "Religio." Brother Newman modestly hints for $1 wedding-presents which we trust will burden the bridal chamber.

Quite right, Brother Sargent; the dollar "wedding-presents" are ever welcome, and they are coming too—slowly but surely. Thanks for good wishes. May the *Evolutionist* also receive its full share of prosperity.

☞ Dr. J. M. Peebles, who is held in such high esteem everywhere, has returned from Europe, and the last New York *Evolutionist* contains the following notice of that fact:

We were favored with an exceedingly pleasant evening call upon Dr. J. M. Peebles on his arrival in New York from the London Spiritual Congress. His detailed report indicates the Congress to have been an occasion of great merit and success in all respects. He reports that the hospitality extended to the American delegation was overflowing with sincerity and kindness. One almost is prompted, in behalf of this youth of 77 years, to petition nature to revert the numerical record of years on the brow of the Doctor. It is only his second youth that stays him from continuing to circumnavigate the globe and spread the gospel of truth.

Loving Words.

Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted.
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow,
Think on weak ones close beside you—
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, for they are sunshine
In the dark and cloudy day.
Grudge no loving word or action,
As along through life you go;
There are weary ones around you—
If you love them tell them so.

—*The Esoteric.*

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

From John Brown, Sr.

TO THE EDITOR:

I am not well enough to answer the many good letters I receive from friends anxious to get a word from me. Those who take the JOURNAL will know the reason why I do not write, and those who do not take it should do so and learn that that man's greatest study is man, and the best specimen subject is his individual self. JOHN BROWN, SR.

San Bernardino, Cal.

[We are glad to learn that our aged brother is convalescing. He has now moved to the city of San Bernardino, where letters will reach him.—ED.]

Mrs. Loe F. Prior's Visit.

TO THE EDITOR:

I like the JOURNAL better since its change of name and form. The Borderland Department is very interesting also. I hope you are meeting with encouragement of the right sort.

Mrs. Loe F. Prior spent a couple of weeks with us, much to our enjoyment. She and Mrs. Williams went to Cottage Grove, Lane county, where they held several circles and two public meetings. Mrs. Prior left on the 15th for Seattle to meet her husband, from whom she has been separated in her work for a year. After a short stay on Puget Sound she goes to California and will doubtless call upon you. I believe you will like her as a worker, and as a lady.

WALTER P. WILLIAMS.

Salem, Ore.

The National Convention.

TO THE EDITOR:

A question that interests many who favor organization is what policy shall be pursued in selecting officers for the N. S. A.? In other words, what class of persons shall have the active control of its affairs? I shall assume that all interested parties desire the common good and are devoted to its promotion.

Spiritualist societies have come and gone, very much like societies of other unpopular isms. In some places they have lived for years, but their life has been a continuous struggle for mere existence, and now they are seemingly feeble as ever. As potent factors in the community they are seldom considered. They have had fine opportunities. And while they have too often been torn asunder by internal dissension, and decimated by destructive feuds, orthodox churches in the same communities have been gaining strength, numbers, wealth, influence. The latter largely influence public opinion and are recognized as important factors in the community. Why this difference? Is it not because in some instances the Spiritualist societies have been managed by the wrong influences? The wrong class of people comes to the surface and attracts the attention of the public eye, to the detriment of our cause. Sentiment exerts too much power. In co-operation there should be no sentiment, no feeling of individuality, but a cold, practical, impersonal business method should be adopted and tenaciously adhered to.

In the conduct of some of our local societies too much is left to the mediums, when, in fact, nothing at all in the way of business management should be expected from them. I am of the opinion that no medium should be charged with the business management of a society. A public medium is unfitted for the most successful business management, and it is a burden that should not be carried by a sensitive. As a rule, I question their ability to outline a business policy and pursue it with unwavering tenacity. An adverse influence is encountered, and the medium—sensitive to all influences—is deflected from the course laid out, and the society is soon buffeting the waves of adversity.

Put the business management of both local and national organizations into the hands of the most intelligent, liberal-minded, progressive and experienced business men and women available, and there let it remain. But do not put into these boards public mediums if it can possibly be avoided. Harmony is the strength and support of all institutions, and particularly of Spiritualist societies, but a medium is too often a source of inharmony, and perhaps without fault on his or her part. It may be one of the penalties of public mediumship.

One object of organization should be to protect and encourage genuine mediumship, hence the societies should never lose sight of the mediums, without which no organizations would be needed. At the present time, Spiritualism without mediumship would soon cease to expand. It is the principal cornerstone of the superstructure, and I do not wish to be accused of minimizing its importance. In fact, as between the two, mediumship I regard as of more importance to Spiritualism and the world than organization. And in suggesting that mediums should not be asked to assume the business responsibilities incident to official position, I am not discriminating against them in any wise. WALTER P. WILLIAMS.

Salem, Oregon.

Mrs. F. A. Logan.

TO THE EDITOR:

The unexpected beautiful letter from our co-worker, Mrs. Sarah Seal, in last week's JOURNAL, has opened my eyes to the importance of the matter. Although no special invitations have been given, yet we are confident, judging from several past anniversaries, that our many friends from San Francisco, Oakland, Alameda and Lorin, will congregate for a good time which we are sure to have if each one brings a good time.

After tea and coffee have been served, we will all repair to Encinal Hall across the way, and enjoy ourselves as the good angels may dictate.

The public will be admitted, and we know some good will be the result, as the same unrestricted liberty which characterized our public Circle of Harmony, will be maintained.

For truth and right,

MRS. F. A. LOGAN.

1218 Railroad avenue, Bay Station, Alameda, Cal.

National Young People's Union.

TO THE EDITOR:

The first annual Convention of this Society was held at Lily Dale, N. Y., on August 8. The exercises on Monday were conducted by the Union, and consisted of essays, recitations, music, etc. In the evening a public reception was given to the visiting delegates, the address of welcome being given by Mr. A. Gascon, President of the Camp, responded to by Mr. I. C. I. Evans, President of the Union, and speeches by Mr. G. H. Brooks, Mrs. R. S. Lillie, Mr. W. H. Bach, and others, interspersed with elocutional and musical selections.

Tuesday, Wednesday, Friday and Saturday were devoted to business. On Tuesday evening, an entertainment was given by the local Union for the benefit of the National Association which netted quite a sum. On Wednesday, a reception was given to Mr. and Mrs. H. D. Barrett, the principal speaker being Mrs. M. E. Cadwallader, of Philadelphia, lately returned from England, bearing greetings to the Union, who presented to Mrs. Barrett a silver Jubilee medal, which had been forwarded to her for that purpose by the President of the Junior Spiritualist Club of Great Britain, Mr. J. J. Morse, while to Mr. Barrett she presented a basket floral-piece.

The principal business of the Convention was to perfect the Constitution and to adopt By-Laws. Mr. I. C. I. Evans, President; Miss Anna M. Steinberg, Secretary; Mrs. Barrett, Mrs. Cadwallader and Mr. Bach were appointed a Committee to visit the National Convention in Washington, next October, with the view of uniting the Union with it.

The *Sunflower*, edited by Mr. W. H. Bach, was made the official organ of the Union. B. GRANT TAYLOR.

From Auburn, Cal.

TO THE EDITOR:

Much interest is being taken in the subject of Spiritualism. A fair speaker and medium could do much good for the Cause. Spiritualism is the best religion in the world, and yet so little is being done for its advancement. Probably of those calling themselves Spiritualists, not over one in 100 takes a Spiritual paper. This is not right, as papers go where speakers and mediums cannot. The orthodox press is well supported; it is found in every Christian's home. Church members never send their children to Spiritual meetings, yet Spiritualists all over the country are sending their children to orthodox Sunday schools, and it will be this way until Spiritualists organize and get to work for their own Cause. H. H. NICHOLS.

The Reviewer.

☞ The Esoteric Publishing Co. of Applegate, Cal., manufactures an instrument which is probably the most perfect mechanical device in existence for finding the rising sun for any latitude between 22 and 55 degrees, embracing nearly all the civilized world. It is called the "Zodiacal Indicator."

It will also be found very convenient for Astrologers to make experiments showing the changes in mental and physical states with the changing signs, and by furnishing convincing proof of the reality of zodiacal influences, will be most interesting and profitable. All are not sufficiently sensitive to feel such changes, but the close observer will be quite conscious of them. The price is $1.00, and they can be had at this office

☞ *Spirit Mothers* is the title of a new four-page reform monthly just started in Los Angeles, at 50 cents per annum, by O. F. Shepherd, 605 West Third street.

Passed to the higher life on Aug. 4, 1898, at Hollister, Calif., Fidelia Johnson, a worthy member of the People's Progressive Spiritualist Society of this city. A loving wife and mother, a true friend, whose heart and hand were always open to every worthy cause. Two years ago she became a convert to the Spiritual religion, and we rejoice that she enjoyed the light of this truth before she passed to the spirit-world.

A dear one passed over the river,
In the hush of a summer's sweet day;
We saw not the face of the boatman,
As he launched our dear friend away.
But we know our companion, our blest one,
Lives over the silent sea,
And that, when its waters are parted,
She'll be waiting for you and for me.

R. I. J.

The Master Mystic—Cornelius Agrippa's "Natural Magic," or Book One of the Rare Occult Philosophy. 300 pp. Neither pains nor expense have been spared to produce this work. It is one that will be sought by mystics generally for all time. Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition. Price $5.00. For sale at this office.

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Mrs. F. A. Logan, lecturer and healer, will send a printed formula of how to hold Spiritual meetings, "Circles of Harmony," where a Society is not already organized; also a poetical psychometric reading, for 50 cents. Send stamps, age, sex, and address, plainly written, to 1218 Railroad Ave., Bay Station, Alameda, Cal. 22t13

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WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Joseph Simins, M. D., can get a letter at this office from Australia, by forwarding a stamp for sending it, should he see this notice.

Spirit Loved Ones.

They come in their beauty
Like stars of the morning;
They dawn on our souls
Their spirit-found graces;
They are lifting the shadows
That darken earth's children,
And light on each pathway
Let fall with their love,
Ever sowing the seeds
Of justice and wisdom;
Ever striving so earnest
Our soul-thoughts to laden
With all that is highest
And purest and best.
They tell us of joys
That unroll in their splendor—
Joys that to mortals
Can never grow old.
Tender and loving
They hover e'er near us.
Twilight and dawning,
At midnight and noon.
Then let us e'er welcome
With love's same returning,
Ere lifting our thoughts
To their spirit plane,
Till the vibration
Of heaven shall mingle
With those of earth,
Its discord to still,
Till like the rays
Of eternal light thrilling,
All shall be satisfied,
All shall be filled.

Chicago, Ill. MRS. C. H. HORINE.

The Secret of Life, or Harmonic Vibration, by Professor Francis King, is awakening great interest and is spoken of in the highest terms by advanced critics of all schools of thought.

It teaches—How to cultivate and use the *Electric and Magnetic Forces* of the body—How to fully develop the *Muscular System and Nerve Energy* without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth $2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of $2.00, to old or new subscribers.

Mrs. Crofts, whose Psychometric Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give a few Psychometric and Graphological Readings to those who may apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with $1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading lately, which was exceedingly correct and gratifying.

Echoes of Thought, a melody of verse, by Emily E. Reader, author of "Light Through the Crannies," "Voices From Flower-land," etc. 146 pp., cloth, 75 cts. For sale at this office.

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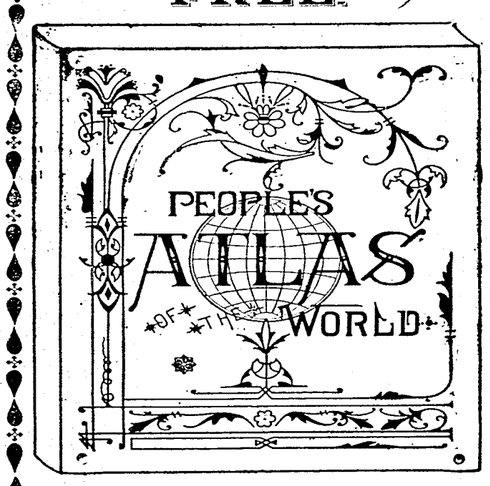


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A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse.

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THOMAS G. NEWMAN,
EDITOR AND PUBLISHER,

1429 Market St., near 10th St.,
SAN FRANCISCO, CAL.

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Those wishing the RELIGIO-PHILOSOPHICAL JOURNAL stopped at the expiration of the time paid for, should give notice to that effect, or it will be considered they wish it to continue.

Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

☞ **Don't fail to see the Books on advanced thought, for sale at 1429 Market St.**

Sunday Meetings.

At Dr. Hall's meeting, 20 Eddy street, they still continue to wrestle with the question: "What Is Idolatry?" The discussion is very interesting and instructive. Next Sunday the same question will be continued.

Mme. Young's Hall was full to overflowing last Sunday night.

At the free meeting, Sixth and Market streets, many were unable to get into the hall, even for standing-room. This meeting is conducted by Mesdames Robinson, Drew and Griffin. Last Sunday evening they were assisted by W. T. Jones, Dr. Davis of Oakland and Mr. John Grattan of Stockton; while Halleck Griffin presides at the piano.

Mr. Stitt, Mr. Hargrave and Mrs. Bird had a fine audience.

Mrs. Eberhardt's meeting in the Mission last Sunday was a success in every way. She was assisted by Mrs. C. F. Martin, and all got a test.

At Dr. Rin-Es' meetings the speakers and mediums were Mr. Hanson, Mrs. Barclay, Mrs. McKee, Dr. Rin-Es, Dr. Carpender, Mrs. Heussmann, Mrs. Vigar and Mr. Davidson.

Personals.

Dr. Johnson of San Jose will be a delegate to the State Convention.

Mr. and Mrs. C. N. McKelvey, of Angels' Camp, Calaveras county, are in the city on a short vacation. Mr. McKelvey will represent Calaveras in the State Convention.

Mrs. Champion of Siskiyou county is in the city, and will be the delegate-at-large from her county at the coming Convention.

Mr. S. D. Dye and wife of Los Angeles will show their genial faces at the Convention this week.

☞ **Remember the Occult Book Store, 1429 Market St.**

Statement of Principles.—The Commission appointed by the State Board to formulate a statement of principles to be presented to the State Convention for adoption has completed its labors. Enough copies will be printed for every member of the Convention, and will be distributed at the first session. If adopted, they will be printed in pamphlet form and sent to every Spiritualist in the State upon application. They are supposed to represent "the collective mind" of the Spiritualists of America, and the purpose of their formulation, adoption and publication is to serve as a basis for organization and propaganda. We think this the very best effort ever made in this direction.

New Lyceum.—A meeting preliminary to the organization of a Mission Lyceum was held last Friday evening at the residence of Mrs. Sadie Eberhardt, 937 Guerrero street. There were present Mr. and Mrs. Eberhardt, Mr. and Mrs. Shroder and Mrs. Drew. W. T. Jones acted as Chairman, Mrs. Shroder, Secretary, and Mrs. Drew, Treasurer. A committee on finance was appointed, and the Lyceum will be in running order in a few weeks in Excelsior Hall.

☞ **Get some of the literature at the Occult Book Store, 1429 Market St.**

Badges.—We suggest that every visitor to the Convention procure a jubilee badge pin from Mrs. Sadie Cooke, or at the JOURNAL office, and wear it. Show your colors. It costs but 10 cents. It is a photo button—the "House at Hydesville"—and very pretty.

A Change.—This week you will find the department headed, "Societies and Meetings," on the local page. These advertisements are local in character and their value will be largely increased by the change. We suggest that our societies take advantage of this opportunity to have an advertisement of their meetings where it will be seen and read by the people they desire to reach.

A Birthday Party.—On Wednesday, August 31st, Mrs. Frances A. Logan of Alameda will celebrate her natal day at her home, 1218 Railroad avenue—Bay Station—on the broad-gauge railroad. It has been the custom for years past for friends to assemble on that day and have a picnic celebration. This year, because of changed circumstances and urgent need, it is proposed to make it a donation party. Any friend who desires to help, and cannot go to the celebration, may leave contributions at the JOURNAL office and they will be forwarded.

Auburn.—Mr. Henry H. Nichols, Deputy State Organizer for Placer county, will certainly be present at the Convention which convenes on Friday of this week. Auburn is going to be heard from in the near future, and will not give forth any uncertain sound. The State Association ought to extend a helping hand to these interior localities, and if the policy pursued the last three months be continued for the coming year, Spiritualism in California will present a different aspect when the Fourth Annual Convention assembles.

Hollister.—Her many friends will be pleased to learn that Mrs. Rebecca I. Johnson will attend the State Convention, representing the People's Progressive Society of Hollister. Her name will be found upon the program for the social meetings, and her voice will be heard in the business deliberations of the Convention. We need more of these faithful, energetic workers.

The State Convention.—For information to delegates and visitors, we will state again that the business sessions of the Convention will be held at Occidental Hall, 305 Larkin street, corner of McAllister, beginning September 2d at 10 a. m.; (take elevator.) The social meetings will be held in Metropolitan Temple, beginning Friday evening at 7:30. Admission to all meetings free and the public invited.

Young People's Society.—The young people held their regular weekly meeting last Saturday evening at 909 Market street. The attendance was good and the main feature of the evening was dancing. Mrs. Gallway presided at the piano, accompanied by Mr. H. A. Griffin on the violin. The evening was enjoyed by all present. Remember the Heart Party on Sept. 10th.

Mrs. L. S. DREW, President.

Mrs. D. Maxwell Colby has removed from 122½ Oak St., to 1041½ Valencia St., near 22nd St., where she will continue her spiritual work, giving daily sittings and holding circles on Saturday evenings. Mrs. Colby feels grateful to the many friends who have assisted her in the work and extends a cordial invitation to both patrons and friends to visit her at her new home. Through the advice of the guides, she has fitted up a room for spirit work exclusively. She is a reliable and good medium, and we hope the change will be very beneficial.

☞ **Call at the Occult Book Store, 1429 Market St.**

The State Convention.

The Third Annual Convention of the California State Spiritualists' Association will be held at Occidental Hall, 305 Larkin St., Cor. McAllister St., San Francisco, Cal., Sept. 2, 3 and 4, 1898. Business sessions at 10 a. m. and 2 p.m., Friday and Saturday. Important business of interest to every Spiritualist will be presented for action before these gatherings.

At Metropolitan Temple, on Fifth St., at 8 each evening and all day Sunday there will be public meetings with addresses, spirit communications, music, etc. Gifted lecturers and mediums will be present and participate in these exercises.

All delegates' credentials should be forwarded to headquarters not later than Aug. 27, 1898. All Societies not chartered are invited to do so at once, that they may have a voting representative at the Convention.

All delegates are requested to report at Occidental Hall, on Sept. 2, at 9 a. m.

C. H. WADSWORTH, President.
JOHN KOCH, Secretary, San Francisco, Cal.

FRIDAY, SEPTEMBER 2, 1898.

10 a. m.—Occidental Hall.

1.—Call to order by Pres. C. H. Wadsworth.
2.—Roll-call of Officers and Directors.
3.—Report of Committee on Credentials.
4.—Roll-call of Delegates.
5.—Reading of minutes of previous meeting.
6.—Appointment of standing committees.
7.—Introduction of visitors.

1 p. m., Occidental Hall.

1.—Roll-call.
2.—Reports of officers, agents and missionaries.
3.—Communications.
4.—Reports of Committees.
5.—New business.

7:30 p. m.—Metropolitan Temple.

1.—Prof. J. W. Southwell, organ overture.
2.—Mrs. M. L. Chandler, solo—selected.
3.—Mrs. S. Seal, invocation and short address.
4.—Prof. Young's Orchestra—selection.
5.—Mrs. S. Cowell, spirit phenomena.
6.—Prof. J. S. Loveland, address.
7.—Miss Ida Haverley, "That Day"—Roma.
8.—Mme. Florence Montague, spirit phenomena.

SATURDAY, SEP. 3, 1898.

10 a. m.—Occidental Hall.

1.—Roll-call.
2.—Unfinished business.
3.—New business.

1 p. m.—Occidental Hall.

1.—Roll-call.
2.—New business.
3.—Election of Officers.
4.—Election of National Delegates.
5.—Adjournment of business sessions.

7:30 p. m.—Metropolitan Temple.

1.—Prof. J. W. Southwell, grand organ overture.
2.—Prof. Richard B. Young, "Chimes of Hydesville," composed by R. Young.
3.—Mrs. D. F. Walker, solo—selected.
4.—Mrs. Elizabeth Lowe Watson, address.
5.—America, by the audience.
6.—Benediction, by Mrs. E. L. Watson.

SUNDAY, SEPT. 4, 1898.

10 a. m.—Metropolitan Temple.

1.—Instrumental music, by Prof. and Mme. Young.
2.—Conference meeting for mediums, workers, delegates and visitors, led by M. S. Norton.
3.—Vocal Music, by J. T. Lillie.

2 p. m.—Metropolitan Temple.

1.—Trio, "Hear our Prayer," Mrs. M. L. Chandler, Mrs. Sadie E. Cooke, Mr. J. T. Lillie.
2.—Short addresses (subjects selected), Mrs. Sarah Seal, Mr. T. G. Newman, Mrs. Rebecca I. Johnson, Dr. G. W. Carpender, Mrs. Jennie Robinson, Mrs. R. A. Robinson, Dr. Sivartha, W. E. Coleman, Mrs. Louisa S. Drew, Dr. Johnson.
3.—Vocal selections, by J. T. Lillie, Mrs. M. L. Chandler, and Mrs. Sadie E. Cooke.

7:30 p. m.—Metropolitan Temple.

1.—Prof. J. W. Southwell, grand organ voluntary.
2.—Prof. Young, "Battle of Santiago," (descriptive), composed by Prof. Young.
3.—Lecture by Mme. Florence Montague.
4.—Mrs. D. F. Walter, solo—selected.
5.—Messages, by Mme. E. Young.
6.—Presentation of Spiritual phenomena, by Mrs. J. J. Whitney.
7.—Star Spangled Banner, by the audience.
8.—Benediction, by Mme. Florence Montague.

Instrumental music under the direction of Prof. Richard Young; vocal, J. T. Lillie.
Accompanist, Mrs. Sadie E. Cooke.
Admission to all meetings *free*.

PROGRAM SUBJECT TO CHANGE.

A Word About Books.—We wish to call the attention of visitors to the State Convention, and all other Spiritualists and liberals (not as an advertisement, but as a matter of genuine interest to all) that at the JOURNAL Book Store, 1429 Market street, there is the very best collection of modern books—occult, liberal, scientific and spiritual—that have ever been collected under one roof on the Pacific Coast. You are cordially invited to call and examine them and get a catalogue. It is a pleasure to show these books, and you are always welcome. The store is open evenings.

A Surprise.—Mrs. F. Cheever, a spiritual medium who resides at 3458 Nineteenth street, San Francisco, was given a very enjoyable surprise on Saturday evening, August 20th, at her residence. A large number of her friends gathered there, and after a social time refreshments were served, and the remainder of the evening was devoted to vocal and instrumental music and dancing. "We won't go home till morning," seemed to be the prevailing sentiment. Everybody voted the affair a good time, and regretfully separated, hoping for many happy returns of such a pleasant occasion. The affair was under the management of yours truly,

MISSES LENA AND ETTA MULLER.

Societies and Meetings.

☞ Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], $3.00 per month.

California State Spiritualist Association.

HEADQUARTERS—605 McAllister St.,
SAN FRANCISCO, CAL.

PRESIDENT..... C. H. WADSWORTH, 293 Jersey St.
VICE PRES'T..... THOS. ELLIS, Jr., Alameda.
SECRETARY ..... JOHN KOCH, 1501 Fillmore St
TREASURER ..... B. F. SMALL, 3750 22nd St
DIRECTORS—M. S. Norton, H.S. Brown, Richard Young Wm. M. Rider and Mrs. R. A. Robinson.

Society of Progressive Spiritualists,

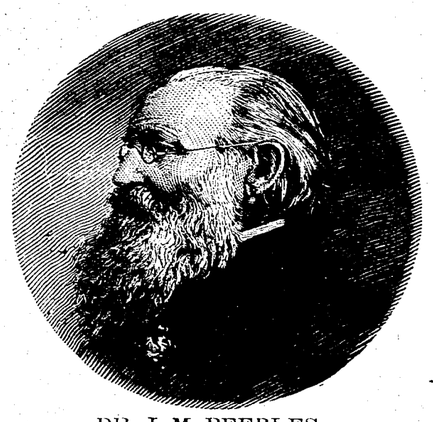
Meets at 305 Larkin St,, San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

[A vacation is taken until Septemoer.]

LADIES' AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin-st; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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VOL. 35. | T. G. NEWMAN, EDITOR. | SAN FRANCISCO, CAL., THURSDAY, SEPTEMBER 8, 1898. | 1429 Market-st. Between 10 & 11th-Sts. | No. 10.

THE NEW YORK PUBLIC LIBRARY
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THE BORDERLAND.

General McClellan's Dream.

Two o'clock of the third night after General McClellan's arrival in Washington to take command of the U. S. Army, found that portly, celebrated soldier poring over several maps and reports of scouts. As the hour came tolling through the night, together with the dull rumbling of army wagons and artillery wheels, the wearied hero, pushing from him the maps, leaned his forehead on his folded arms upon the table before him, and fell into a sleep so deep that even the occasional booming of the heavy guns being placed in the entrenchments, was insufficient to disturb him.

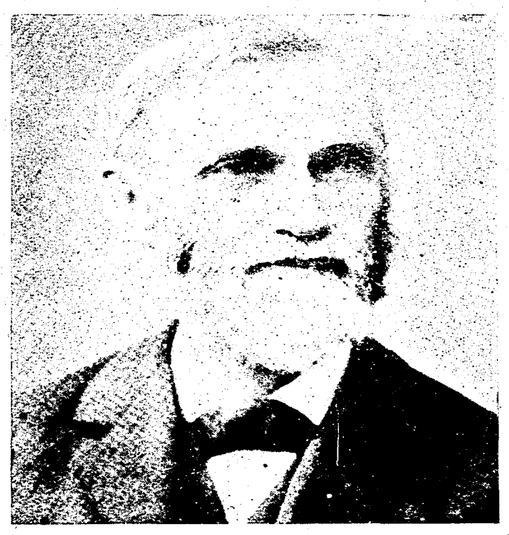
"I could not have been slumbering thus more than ten minutes," said the General to an intimate friend, "when I thought the door of my room, which I had carefully locked, was thrown suddenly open, and someone strode up to me and laying a hand on my shoulder, said, in a slow, solemn voice, 'General McClellan, do you sleep on your post? Rouse you, or ere it can be prevented, the foe will be upon Washington.' Never before in my life have I heard a voice possessing the commanding and even terrible tone of the one that addressed me these fearful words, and the sensation that passed through me, as it fell upon my eyes; and I instinctively shrank within myself at the thought of my own negligence. I can only compare it to the whistling, shrieking sweep of a storm of grapeshot, discharged directly through my brain. I could not move my head from the table, as a sign of willingness to make answer to the unknown intruder. I once more heard the same slow voice repeat, 'General McClellan, do you sleep on your post?' There was a peculiarity about it this time; it seemed as though I was a mere atom of matter suspended in the center of an infinite space, and that the voice came from a hollow distance all around me. As the last words were uttered, I regained, by some felt but unknown power, my volition; and with the change, the grape-shot-discharge sensation in my brain ceased and a strange but new one seized my heart, as if a huge rough icicle were being sawed back and forth through and through me.

"I started up, or rather imagined I did, for whether I was awake or asleep I am utterly unable to decide. My first thought was about my maps, and before my eyelids had half opened, my hand clutched them, but this was all. The table was still before me, but everything else had disappeared. The furniture had gone, the walls of the apartment had gone and the ceiling was not to be seen. All I saw was the tableau I am about to describe to you.

"My gaze was turned southward, and there before me was a living map—yes, a living map; that is the only expression I can think of as befitting the scene. In one grand view my eyes took in the whole expanse of country, as far as the Gulf of Mexico, and from the Atlantic Ocean on the East to the Mississippi river westwardly.

"Before fixing my attention upon the immense scene, however, I thought of the mysterious visitor whose voice I had heard but a moment before, and I looked towards him. An apparition stood on my left hand, somewhat in front at a distance of about six feet from me. I sought for his features, trying to recognize him, but I was disappointed, for the statue-like figure was but a vapor, the cloud having the general outline of a man. This troubled me, and I was turning the matter over in my mind, when the shadowy vision, in the same slow, solemn voice as before, said, 'General McClellan, your time is short; look to the southward.'

"I felt unable to resist this command, even if I had wished to do so, and therefore my eyes turned to the living map. Out on the Atlantic I saw various vessels of the blockading squadron looming up with the most perfect distinctness in the bright moonshine that illumined everything with a strong but mellow light. I saw Charleston harbor and its forts, with their pacing sentinels and solemn-looking Barbette guns. My eyes followed the ocean line all the way around into the Gulf, to New Orleans; thence up the Mississippi. Fort Pickins, and



MR. GILES B. STEBBINS—(See next page.)

in fact every fortification along the water boundary, I beheld with as much distinctness as you see the corporal's guard pacing there. This sight filled me with delightful surprise, but it would be utterly impossible for me to describe the ecscatic amazement that followed, as within the limits I have mentioned, my eyes took in a minute but lightning-like detail of every mountain range, hill, valley, forest, meadow, river, rivulet, city, village, camp, tent, body of men, with sentinels, cannon, and I may say, dispensing with further details, every living or dead thing, no matter what its height or bulk. My blood seemed to stop in its channels for joy, for I thought that this knowledge and the advantage thus given to me, would insure a speedy and happy termination to the war. This idea was engrossing my mind when once more that slow, solemn voice—'General McClellan, take your map and note down what you behold. Tarry not; your time is short.'

"I started, and glancing at the unearthly speaker, saw him extend his arm and point to the southward. Still I saw no features. Smoothing out the largest and most accurate of my maps, I seized a pencil and once more bent my gaze over the living map. As I looked this time a cold thrilling chill ran over me and the huge, rough icicle began its sawing motion through my heart, for as, pencil in hand, I compared the map before me with the living map, I saw masses of the enemy's forces being hurried to certain points so as to thwart movements that within a day or two I intended to make at these identical points, which were on two particular approaches to Washington. I beheld heavy columns of the foe, so posted for concentrated attack that I instantly saw it must succeed in its object unless speedily prevented. Treachery! treachery! cried I in despair, and as before my blood seemed to stop in its channels; ruin and defeat seemed to stare me in the face. At this fearful moment that same slow, solemn voice struck once more upon my ears, 'General McClellan, you have been betrayed, and had not heaven willed otherwise, ere the sun of to-morrow had set the Confederate flag would have floated above the capitol and your own grave; but note what you see; your time is short; tarry not.'

"Ere the words had left the lips of my vapory mentor my pencil was flying with the speed of thought, transferring to the map before me. All I saw was the living map. Some mysterious and unearthly influence was upon me and I noted and recorded the minutest point I beheld without the slightest effort, delay, or mistake. At last the task was done and my pencil dropped from my fingers.

"For a while previous to this, however, I had been conscious that there was a shining light on my left that steadily increased until the moment I ceased my task, when it became in an instant more intense than the noonday sun. Quickly I raised my eyes and, were I to live forever I should never forget what I saw. The dim, shadowy figure was the glorified spirit of Washington, the Father of his Country, and now a second time its savior.

"My friend, it would be utterly impossible for me to attempt to describe the majesty of that returned spirit. I can only say that Washington, as I beheld him in my dream (or trance as you may choose to term it) was the most celestial being I could conceive of. Like a weak, dazed bird, I sat gazing at the heavenly vision. From the sweet and silent repose of Mt. Vernon, our Washington had arisen to once more encircle and raise up with his saving arm our fallen and blundering country. As I continued looking, an expression of sublime benignity came gently upon his visage and for the last time I heard that slow, solemn voice saying like this—'General McClellan, while in the flesh I beheld the birth of the American Republic. It was indeed a hard and bloody one and heaven's blessings was upon the nation. A century has not passed since then and yet the Child Republic has taken her position a peer with nations whose pages of history extend for ages into the past. She has (since those dark days), greatly prospered, and now by the very reason of this prosperity she has been brought to her second great struggle. This is by far the most perilous ordeal she has had to endure, passing as she is from childhood to opening maturity. She is called to accomplish that vast result, self-conquest, to learn that important lesson, self-control, self-rule, that in the future

will place her in the van of power and civilization. It is here that all the nations have hitherto failed, and she too, the Republic of the earth, had not heaven willed otherwise, would by to-morrow's sunset, have been a heap of stones cast up over the final grave of human liberty. But her cries have come up out of the borders like sweet incense unto heaven. She will be saved. Then shall peace once more be upon her and prosperity fill her with joy.

"'But her mission will not then be finished, for ere another century shall have gone by, the oppressors of the whole earth, hating and envying her and her exaltation, shall join themselves together and raise up their hands against her. But if she shall be found worthy of her high calling they shall truly be discomfitted, and then will be ended her third and last struggle for existence. Henceforth shall the Republic go on increasing in goodness and power until her borders shall end only in the remotest corners of the earth, and the whole earth shall, beneath her shadowy wings, become a universal republic.'

"The heavenly visitant ceased speaking and as I still continued gazing on him, drew near to me and raised and placed his hands above. No sound now passed his lips, but I felt a strange influence coming over me. I inclined my head forward to receive his blessing—the baptism of the spirit of Washington.

"The following instant a peal of thunder rolled in upon me and I awoke. The vision had departed, with everything exactly as it was before I fell asleep, with a few exceptions—the maps of which I had dreamed I had been marking with signs and figures. I arose to my feet, rubbed my eyes and took a turn or two around the room to recover myself. I was awake, but the pencillings were as plain as ever. I had before me as complete a map and repository of information as though I had spent years in gathering and recording its details. My mind became confused with the strange and numberless ideas and thoughts that crowded themselves into it, and I involuntarily sank down on my knees to ask wisdom from on high. As I arose, refreshed in spirit, that same slow, solemn voice seemed to say to me from an infinite distance, 'Your time is short; tarry not.'

"In an instant my thoughts became clear and active. Hastening out couriers with orders to be executed—certain manoeuvres at certain points. I threw myself into the saddle, long ere daylight, and galloping from camp to camp and post to post, had the happiness to divert the enemy from his object, which I assure you, friend, would have proved entirely successful, by reason of the last piece of treachery, had not heaven interposed. That map is looked upon by no human eye save my own, and therefore treachery can do no harm. I have on it every whit of information that the enemy would give millions to keep from us. The fate of the war is settled.

"Sir, there will be no more Bull Run affairs. Heaven has stretched forth its arm; the American Union is saved, and our beloved and glorious Washington shall again rest sweetly until perhaps the end of the prophetic century approaches that is to bring the Republic to her third and final struggle, when he may once more become a messenger of succor and peace. But the future is to rest for our comprehension. We are but children of the present. When peace shall have again folded her wings and settled upon our land, then shall the strange, wonderful unearthly map, be preserved amongst American archives, a precious reminder to the American nation of what in their second great struggle for existence they owed to the glorified spirit of Washington."

[The article with the above (written in February, 1862) was copied by a member of Company H, 16th Massachusetts regiment, stationed at Fortress Monroe, a son of one of our most prominent citizens, and sent to him, offering to us the privilege of making use of it in our columns, which we cheerfully do. The present seems a very proper time to bring it before our readers.—Editor *Waltham* (Mass.) *Sentinel*.

Copied from the *Sentinel*, Aug. 25, 1889, by Mrs. E. L. Teed, Oakland, Cal.]

The Algonquin's Spiritualism.

There is a tradition among the Ottawa branch of the great Algonquin family, believed to this day, that, centuries ago, their first parents migrated westward from the sea coast, near the mouth of the St. Lawrence river, and settled in the valley of the Ottawa river in Canada, where they lived for untold centuries, and that their main village was at a place they named Ke-tchinebis-sing, which name it still bears. There a daughter of the chief of the village went down to the lake to bathe one morning; leaving her infant boy tied to a flat piece of wood, as was the custom. On returning to the spot where she had left the child, he could nowhere be found. Distracted, she ran back to the village, frantically screaming that her child had been stolen. The villagers turned out and searched long and well; but not a trace of the child could be found.

A few days after this two young lovers sat on a mound near the spot where the child had been lost, and while they were kissing and making love, they were startled by hearing, deep in the ground beneath them, an infant crying and sobbing as if its heart would break. They ran in great haste to the village and reported what they had heard. All the inhabitants believed that it was the lost child which had been heard crying underground. The old chief called together all the magicians—as is the custom to this day, where the Indians are not under the influence of Christianity—to hold a seance, for communion with the unseen spirits, to divine what had become of the child. I will here briefly describe the manner in which Indians proceed to receive communications from the spiritual world, as I have myself witnessed.

Poles ten to twelve feet high are set in the ground, in the form of a circle, from six to eight feet in diameter. The top of the lodge is left open. The sides are tightly covered with birch bark or the skins of animals. A fire is built close to the lodge for the purpose of enabling the spectators to light their pipes, as they generally smoke during the strange performance. All being ready, a low, tinkling sound is heard, like several small bells at a distance. With a rush on comes the leading performer, carrying a magician's little, flat rattle-box, somewhat like a tamborine. He sits down by the fire and begins by telling his audience how he can call up spirits of the dead, as well as of those yet living in the world, and that any present can ask them questions and receive true answers thereto. He next sings a peculiar song, which can scarcely be understood. He then either goes into the lodge by crawling under, or sits outside with the audience, throwing his blanket or some other clothing over the top of it. Immediately the lodge begins to shake, like a creature of life with an ague chill. Then is heard in the lodge a sound like that of a distant, strong wind sweeping through leafless trees, and intermingled with strange voices. When questions are asked by any one present, they are always answered in an unknown tongue; but, luckily, among the spirits there is always a special interpreter to explain what the spirits say.

According to the tradition above referred to, when the performance closed a party was sent to the lake to dig near where the lost child was left by its mother. They did so; and, as deep down in the ground as they were tall, they found the remains of the child in a cavern, from which fled, through an underground channel into the lake, a spirit monster. The magicians then declared that the country was ruled by Mau-tchi Manito, the evil one, who was an enemy seeking to do them all the harm possible; that all the misfortunes which had befallen them came from that source alone, and that their only means of safety was to seek a new land toward the setting sun. Thus it was that those tribes of the great valley of the Ottawa moved westward along the northern limits of Lake Huron and Lake Michigan and all about Ot-chip-we-ki-tchi-gami (Lake Superior), where many of them remain to this day.—Simon Popagon, in *Forum*.

Autobiographic—G. B. Stebbins.

Born in 1817 in Springfield, Mass., I am now 81 years of age. I spent my first 16 years there and in Hatfield, fortunately reared in a home-atmosphere of "plain living and high thinking," where decision, tempered by kindly affection, ruled. Common school and academic education was diligently followed up to 14 years of age, and for a single year later with a private tutor. Of doing chores, sawing wood, garden care, farm work and mercantile life, I had some experience—an essential part of education, for one must know men and things as well as books—practice as well as theory.

At 25 I was looking toward the Unitarian ministry, but a theological narrowness, more binding then than now, and the inspiring enthusiasm of the anti-slavery movement turned me away to become a "field hand"—an anti-slavery speaker, going from Maine to Michigan, in a score of States for years, meeting warm welcomes and angry mobs, and enjoying the friendship of a noble company of men and women among the pioneers in the "martyr days" of abolitionism.

Marrying in 1846, going to Rochester, N. Y., thence to Milwaukee for a year's newspaper work, and returning to Rochester. I met in 1853, "confirmation strong as the Holy Writ" of the great fact of spirit return and presence and power, and some years were mainly given to speaking among Spiritualists—in most of the leading cities from Portland to Washington and St. Louis, and in country districts and camp and grove meetings innumerable. It was inspiring yet arduous work, in a movement that has its human imperfections, but has done great good, and has opened rich realms of thought and experience yet to be explored, wherein help to a higher life on earth will be found—a life lighted by gleams from the life beyond.

For two years (1859-60) I spoke to an Independent Society in Ann Arbor, Michigan, our movement there opening the way for the useful Unitarian Society in that university town.

In 1866 we moved to Detroit, Michigan, and my speaking and writing for religious growth, for Spiritualism, women-suffrage and temperance, were kept up, so far as possible. For some months (in 1879 I think), during the illness and absence in the Azores of my friend, John C. Bundy, I became editor of THE RELIGIO-PHILOSOPHICAL JOURNAL.

Books I have written and compiled on Spiritualism of which it is needless to say more than to express the hope that they have helped their readers.

Amidst strife and wrong I see "the steady gain of good," the growth of natural religion under various names, and the truth of spirit-presence spreading everywhere as a leaven, and giving the needed light and inspiration for which the world waits. GILES B. STEBBINS.

Detroit, Mich.

What is Spiritualism?

Using the term religion—in its ethical sense—Spiritualism is a religion, and Spiritualists should unfurl their flag in the intellectual world. It may be touched by the breeze of discussion; the light breath of ridicule may play about it; it may be tossed by the heavy blasts of opposition; but it will float serenely, upheld by strong currents of truth. It is necessary that we should outline our position, because so many of the superfically wise and learnedly ignorant are under the delusion that Spiritualism is merely table-tipping and ghost-seeing. Phenomena is but the kindergarten from which issues the science of Spiritualism in unfathomed vastness and beauty, to educate, elevate and to finally redeem—not a chosen few, but the whole world. The object and philosophy of Spiritualism is truth. Each one searches, finds and assimilates according to capacity.

Spiritualism can be but partially defined, for the reason that our spiritual understanding is in an evolutionary state, and Spiritualism is a subject as vast as human destiny, as difficult to understand as that oversoul of beneficence we call God. We can give but a mere suggestion of the principles of Spiritualism. Its first principle is the fact that it teaches right-living, and because it teaches right-living—and that life, by the refining touch of evolution, will finally give all the capacity to enjoy the highest happiness—makes it valuable.

2. It proves continuity of life beyond the grave. Other religions extend hope and trust, but beside the open grave empty creeds are cold comfort; faith faints and the bright wings of hope fall lifeless. The Spiritualist always sees beside the grave the angel of immortal life.

3. It is a religion in the best significance of that term, for it teaches morality,

4. It is a science, for it is an arrangement of facts.

5. It is a philosophy, for it is a science of all things, spiritual and mundane, their causes and issues.

6. Its phenomena proves that the spirit survives the death of its body. Its philosophy proves that an eternity of life is worth living.

7. It is the bow of hope spanning every earthly ill. Through the mists of pain and tears it shines in blessed inspiration. Every prismatic hue teaches that the painful strokes of fate are eliminating earthly dross, making us fitting inhabitants for spiritual spheres. One

moment of spiritual happiness in those pure realms is worth an eternity of mere animal existence.

We can at our present stage of unfoldment hardly dream how exquisite will be the happiness in spiritual life, undimmed by earthly pain and satiety. But we do not believe that all this blessedness is thrust upon us. *It must be won by patient effort.* As evolution has been the law of material life, so spiritual evolution is regnant in spiritual spheres. *Individual effort* continues to be the prime factor in our advancement. Another principle of Spiritualism is the belief in final and universal justice. It cannot therefore teach that our faults and sins may be eliminated by the agonies and blood of an innocent being, but that each one must, in one world or another, overcome his own faults, mount by his own efforts, atone for his sins, not merely by pangs of remorse, prayers and ceremonials, but by reparation and by helpful service to humanity.

We claim that constant individual effort to make one's self and the world purer and better is the "best scheme of atonement." Spiritualists recognize a pervading power called God; the spirit of universal life; the benificent principle, guiding all conditions of life, from low to high, from seeming ill to ultimate good. It has adequately demonstrated that our arisen friends may, when favored by suitable environment, communicate with those in mundane life. Those who nobly live will, by the law of nature, draw to themselves an elevating and spiritual influence. Spiritualism, being a religion of rationalism and fact, discards superstition, supernaturalism and the theory of miracle. It claims that the spiritual phenomena which are related in the Bible are not miraculous, but natural; that the same law which governed the spiritual manifestations on the Isle of Patmos is operative at the modern seance.

Dr. Richard Hodgson, President of the Psychical Research Society, has, after long and patient investigation, been forced by overwhelming evidence to accept the conclusions of the Spiritualists. We do not claim—as some of our opponents, intoxicated with a little knowledge, suppose—that decarnate spirits are omnipotent, omnipresent and exist merely to conduct all mundane affairs, from frying a doughnut to locating a mine. But we do know that when environment and destiny are harmonious they may warn, advise and offer counsel consonant with their own development. As all sorts and conditions of people are constantly passing into the beyond, there must necessarily be there as many grades of mental and moral development as there are here. Therefore, it is not reasonable to expect to always hear the transcendental philosophy of a Plato whenever a decarnate intelligence strives to express sentiments through the instrumentality of a medium. We, as yet, so little understand the conditions necessary to obtain the best results in the seance room that our "bungling" often adds to the difficulties with which the communicating intelligence has to contend, thus often producing a confusion in the communications.

Spiritualism is a religion of universal love, toleration, justice and charity. Its believers are always eager to extend its uplifting truth, but will not force their belief upon anyone. Spiritualism is so lofty in its noble precepts, so pure and beautiful, that the most earnest Spiritualist feels inadequate to its high demands. Spiritualists are human beings, subject to the same frailties, the hereditary instincts, the swaying conditions which affect humankind. And though their lofty precepts are so often marred in practice, yet the uplifting principles embodied in their religion can not fail to gradually lift them from plane to plane of higher thought and purpose, which will eventually make life a symphony of beneficence. BERTHA J. FRENCH.

Willimantic, Conn.

Psycho-Therapeutics.

Thought is as mysterious as spirit. It is being recognized, however, that "thoughts are things," that they are living entities, and that they can be sent forth on missions of blessing or destruction. Thought forms sometimes appear in the image of the personality from which they emanate. There is a direct relation between thought-force and health, happiness and longevity; or, sickness, misery and premature death.

This is beginning to be recognized by advanced minds. Thought as a destructive agency. or, as a creative force, is in constant operation. While the art of thinking, and its relation to the physical brain, is not generally understood, yet the process goes on without deviation, working destruction on the one hand, or creating anew upon the other. Getting sick and dying prematurely is an effect of thought-force misdirected. Living in the enjoyment of good health, or regaining that boon when once lost, is illustrative of thought-force in its power to preserve as well as to create. Keeping well is an art. Once master it, and you will not be sick. Knowledge thus gained is mightier than environment or prenatal tendencies. People think they must of necessity inherit the ailments of their ancestors. The child must die of consumption, or liver complaint, or bilious colic, because one or both parents thus died. By suggestion, the destructive agency is carried over from generation to generation, and, as a result, there are millions in the cemeteries that ought to be well and on top of the ground. Fear and weakness induce disease; suggestion, long continued, invites sickness, and, if persevered in, means death. Thoughtless friends tell you how bad you look, until you begin to think surely you must be ill, and thus through the agency of misdirected sympathy and auto-suggestion you are transformed from a condition of comparative good health to that of an invalid, with the undesired prospect of death staring you in the face. It is so natural to be sick. It is to be expected. It is unavoidable. None may hope to escape. The suggestion is preached into people. It is instilled into them from the cradle to the grave. It is sung into them in churches and at funerals.

"Death rides on every passing breeze,
And lurks in every flower;
Each season has its own disease,
Its peril every hour."

Here is poetic suggestion without stint, calculated in its very nature to increase the business of doctors and undertakers. And it does it. We believe that one verse has killed more people than the smallpox or scarlet fever. Some coward has styled death "the king of terrors," and fear of death has entailed a life-long bondage upon the race. Suggestion of disease heightens those fears and rivets more firmly the bonds under which humanity groans.

The weeds of mourning, worn as "the sable trappings of woe," are forcible suggestions of death and the grave, Hence, in the interest of health, the custom of wearing mourning would be better honored in the breach than in the observance. But people must be sick, or the doctors, druggists and undertakers would have a hard time to obtain a livelihood; that is, they would "make ends meet" with great difficulty until they adjusted themselves to the new order of things in the new age or dispensation of human progress.

It is coming to be a recognized fact that if, by suggestion, people can be made sick, they can be made well by the same means. There is not an intelligent physician who is in touch with the progress of the times that does not recognize the power of suggestion. Every dose of medicine dealt out is followed by the suggestion of cure. The confidence of the patient in the ability of the doctor to heal is another suggestion in the same direction. Often mere bread or sugar pellets accompanied by either the oral or mental suggestion of the family physician, cure most dangerous cases. It is the suggestion that cures. It is a tremendous power. It exists in the nature of things.

Psycho-therapeutics is the scientific art of healing. It is the intelligent application of a natural law. In olden times it worked what are called miracles, Its results are no less wonderful to-day. It is not a system of experiments. The intelligent operator comes in conjunction with the universal. He holds the mystic key that locks the objective mind within the realm of the subjective consciousness. There thought-force is recognized, and, under these circumstances, it restores and renews the physical, which is the realm of the objective consciousness and the domain of nerve force. It illustrates the power of mind over matter, of spirit over material environments. The Ego is supreme, not only in the subjective, but in the objective state. In other words, the man controls the house he lives in.

The physical body is his house. He has the power to keep it in good repair. When he once learns the secret he can do this by auto-suggestion. Psycho-therapeutics intelligently applied by an operator who understands his business soon convinces him of the power of suggestion, and he learns at length to do for himself what he has thought another must do for him. We are weak while we lean on others for support. We never know our power till we determine to help ourselves. Polarized in self-conscious strength, we are more than conquerors. We become what we *will to be.*

Health is our birthright, and we take it. Disease is a robber, and we drive him hence. Success is ours, and we claim our own. We have a right to be happy, and no power can vitiate that right. We have a right to live, and we need not go into the cemetery before our time. Whether sick or well depends upon the strength of our own volition, or the application of thought-force regulating and controlling nerve force. We are master of the situation. It is unnecessary to be sick because it is fashionable. We need not die simply because it is customary. We can remain in the physical as long as it is our pleasure to do so.

Neither are we obliged to grow old and bend under the weight of years because we have been taught that we must. A youthful spirit preserves the body in robust health and vigor to the end.

Hence, we confront sickness by health, weakness by strength, evil by good, error by truth, darkness by light, sorrow by joy, discord by harmony, despondency by hope, and enmity by love. The intelligent exercise of these higher forces would prevent their opposites from having any control in shaping the present or future destiny of the race. Thus we see that suggestion operates in the moral realm as well as in the physical domain. I can make the best boy that lives, bad, by simple suggestion. I can make the worst one good by the same means.

The application, "incorrigible girls," is an inexcusable suggestion, not calculated by any means to reform them, but to sink them lower in the scale of being. They are the victims of prenatal and post-natal suggestions, and are the legitimate fruit of our boasted civilization. They are no more depraved than the so-called leaders of fashionable society, destitute alike of morals, and of heart and soul. Let the suggestion of gaudy show, of lust, of licentiousness, and of hypocrisy, give place to real worth, pure love, blameless lives and sincere devotion to the good of others, and you will hear no more about incorrigible girls or hopelessly bad boys.

N. F. RAVLIN.

BOOKS BY DR. J. M. PEEBLES.

Critical Review of Kipp's Five Sermons Against Spiritualism. 15c.

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THOMAS G. NEWMAN, Editor,
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SAN FRANCISCO, CAL., SEPTEMBER 8, 1898.

The State Convention.

As some of the most important and interesting matter, not only to the thousands of Spiritualists on the Pacific Coast but everywhere, will be found in the proceedings of the Convention of the California State Association, we give much space to it in the JOURNAL this week, to the exclusion of editorial and local matter.

The Third Annual Convention of the California State Spiritualists' Association convened at Occidental Hall, corner McAllister and Larkin streets, on Friday, September 2, 1898, at 10 a. m., President C. H. Wadsworth in the chair. The Secretary called the roll of officers and directors; present: C. H. Wadsworth, President; B. F. Small, Treasurer; T. G. Newman, Secretary; M. S. Norton, Richard Young, Wm. M. Rider and Mrs. H. E. Robinson.

The report of the Committee on Credentials was received and adopted, seating the following

DELEGATES AND ALTERNATES.

First Spiritual Union, San Francisco: Delegates—Mrs. C. H. Wadsworth and Mrs. L. C. Howes. Alternates—Mrs. Aitken and Mrs. Richardson.

People's Spiritualist Society, Hollister: Delegates—Mrs. Rebecca I. Johnson and Mr. J. M. Button. Alternate—Mrs. Gerry.

First Spiritual Union, San Jose: Delegates—Dr. H. C. Johnson, Jos. Murray and W. D. J. Hambly. Alternates—Mrs. H. L. Bigelow, Mrs. A. M. Archer and Miss L. M. Kronk.

Unity Spiritual Society, Santa Cruz: Delegate—Dr. C. A. Bonesteel.

Ladies' First Spiritual Aid Society, San Francisco: Delegates—Mrs. D. N. Place, Mrs. J. J. Whitney and Mrs. Nevill. Alternates—Mrs. Eagar and Mrs. Cooke.

Union Spiritual Society, Oakland: Delegates—Dr. S. Palinbaum and Mrs. R. Cowell.

Society of Progressive Spiritualists, San Francisco: Delegates—Mrs. B. F. Small, Mr. G. H. Hawes and Mr. Victor Becker. Alternate—Mr. Jas. B. Chase.

Mediums' Protective Association, San Francisco: Delegates—Mr. W. T. Jones, Mr. R. A. Stitt and Mrs. Jennie Robinson. Alternates—A. O. Kraus, Mrs. G. W. Shriner and Dr. J. F. Davis.

First Progressive Mediums, San Francisco: Delegate—Mrs. George I. Drew. Alternate—Mr. A. J. Colby.

Psychical Society, Oakland: Delegates—Mme. Florence Montague, Mrs. Mary E. Coleman and Mrs. Moore. Alternates—Mrs. Martha C. Price, Mrs. Martha M. Peuberthy and George True.

First Progressive Spiritual Society, Alameda: Delegates—C. W. Bassett and Ida Kellenberger.

The Children's Progressive Lyceum, San Francisco: Delegate—Mrs. E. W. Briggs.

Delegates-at-Large—Mrs. L. H. Champion, Siskiyou County; Mr. C. N. McKelvey, Calaveras Cuunty; Mr. J. B. Aldrich, Sonoma County; Mrs. W. Tracy, Shasta County, and Mrs. E. A. Hammatt, San Diego County.

The minutes of the last Convention were read and approved. President Wadsworth then made the following appointment of Standing Committees, etc: Resolutions—Dr. C. H. Johnson, San Jose; Dr. C. A. Bonesteel, Santa Cruz; W. T. Jones, San Francisco. Reports of Officers—Wm. M. Rider, Mrs. H. E. Robinson, Dr. S. Palinbaum. Ways and Means and Amendments—B. F. Small, Joseph Murray and Richard Young. Reading Clerk, W. D. J. Hambly; Sergeant-at-Arms, Wm. M. Rider.

Visitors were then introduced, as follows: Dr. C. H. Johnson, San Jose; Dr. C. A. Bonesteel, Santa Cruz; Mrs. Stoddard, from Australia, and Dr. Tripp, from Arizona, all of whom made interesting speeches. On motion, the Convention adjourned to 1 p. m.

AFTERNOON SESSION.

President Wadsworth called the meeting to order at 1:15 p. m. After roll-call, the reports of officers were read, and referred to the Committee on the Reports of Officers. They were as follows:

Pres. Wadsworth reported that the 27 chartered societies reported at the last annual convention had, through lack of suitable leaders, the hard times, the general apathy and other causes, now dwindled to 21. He commended the work of State Organizer Norton during the past three months, and believed that Spiritualism would be advanced and new societies instituted through his labors. He recommended that the various affiliated societies keep up their organizations, as a center to rally around, when the times shall improve and business activity will again be felt. He added: "There are many localities where a prosperous Society could be sustained if a few workers would make the start. With proper effort at organization we believe the Spiritualists of California could make their influence felt as much or more than any of the other religious bodies. We hope that all societies and individuals will remember that the State Board of Directors is not and does not profess to be the State Association, but simply does its best to carry out the will of the affiliated Societies when not in convention assembled." C. H. WADSWORTH, *Pres.*

Sec. Koch gave a detailed report, showing receipts and disbursements to have been $395.94. There were 21 chartered societies; there had been issued 3 ordination certificates and 1 certificate of protection.

Treasurer Small gave a report of receipts and disbursements, with accompanying vouchers, showing $81.84 as a balance in hand.

REPORT OF STATE ORGANIZER.

I was appointed State Organizer at the regular quarterly meeting of the Board of Directors held on the first Saturday in June, 1898. At this meeting $10 was appropriated to begin my work. I first had printed a circular letter containing questions to be answered—enclosing copy of State Constitution and By-Laws, and a stamped and addressed envelope for reply. During the month of June, I sent out 250 of these letters, having first procured the addresses of Spiritualists in every quarter of the State from the mailing list of the PHILOSOPHICAL JOURNAL. The replies to these letters brought more names and addresses, and when the Board met in adjourned session on the first Saturday in July, I had exhausted my appropriation and expended $4.50 of my own money, for printing, typewriting, stationery and postage. At this meeting $5.00 was appropriated, and when the Board met on the first Saturday in August, the appropriation had been exhausted and $2 over. The Board kindly appropriated $10 additional, every cent of which has been expended in typewriting and postage.

During the three months in which I have been laboring for organization, the number of replies received did not exceed five per cent of all the letters sent out, but in those which were received is contained a vast amount of information which will be of much value in future, to those who take up the work where we lay it down.

From nearly all sections of the State there comes the information that there are numbers of Spiritualists, but no leaders and no mediums.

The holiday season and intense heat of the interior has militated against success in my work of organization.

In Alameda and Santa Cruz, defunct societies have been resucitated and their delegates occupy seats in this convention.

Through the efforts of your State Organizer a resolution was passed by the Board of Directors of the State Association to allow a delegate-at-large from every county in the State where no auxiliary organization exists. As a result, the number of delegates to this Convention has been largely increased, and the representatation of the State more complete. The perfect and thorough organization of the State is the first and most important duty of the State Association.

In the election of the Board of Directors for the ensuing year, young, active and enthusiastic workers should be chosen who are willing and able to carry the spiritual warfare into the camp of the enemy and raise the spiritual banner in every city, village and hamlet in the Golden State. M. S. NORTON.

Mme. Montague and Mrs. R. Cowell reported on their missionary work in the spiritualist field during the past year.

Under the head of Report of Committees, the President called for the report of the Commission created to formulate a statement of basic principles, which was read as follows:

REPORT OF THE COMMISSION.

The Board of Directors of the California State Spiritualists' Association, at its regular meeting on March 5, 1898, appointed a Committee, consisting of M. S. Norton, B. F. Small and Wm. M. Rider, charged with the duty of creating a "Commission," of not less than ten members, of either sex, to formulate a "Declaration of Principles"—the qualifications for membership to be "fitness for the place and ability to perform the labors of a Commission of this kind."

This Committee met at 1429 Market St., San Francisco, on April 15, and unanimously selected the following as such Commission: Thos. G. Newman, J. S. Loveland, W. Emmette Coleman, Mrs. R. S. Lillie, Mme. Florence Montague, Mrs. H. E. Robinson, Mrs. Elizabeth Lowe Watson, M. S. Norton, B. F. Small and Wm. M. Rider.

This Commission met, organized and elected the following officers: J. S. Loveland, President; M. S. Norton, Vice-President; Thos. G. Newman, Corresponding Sec.; B. F. Small, Financial Sec.

A Sub-Committee, consisting of B. F. Small, M S. Norton and T. G. Newman, was appointed to formulate and present a "Statement of Basic Principles." This Sub-Committee met once a week for several months, invited suggestions from prominent Spiritualists all over the United States, and then submitted a Report to the Commission, which it carefully considered, Section by Section, and after the adoption of several amendments, it was adopted as a whole, and the Secretary was instructed to prepare and present a Report to the California State Spiritualists' Association, in annual Convention assembled, submitting the following "Statement of Principles" for its consideration and adoption:

Whereas, Spiritualists believe in liberty, and will not be bound by dogmatic creeds, which enslave the mind and destroy the spiritual nature,

Therefore, we present to the world, instead, a simple statement of principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a concensus of opinion and an expression of the collective mind of the Spiritualists of America; and the purpose of its adoption and publication is, to serve as a basis for organization and propaganda; and for information to investigators and Spiritualists, and is subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

1. DEFINITION.—Spiritualism is a scientific, philosophical religion, and embraces the science of life, the philosophy of existence and the religion of humanity.

2. LIFE.—Life is universal and eternal. Organic Life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables decarnate spirits to communicate with those in the flesh.

3. MISSION.—The mission of Spiritualism in the world is—primarily—to establish a rational religion in the minds of men, founded upon the operation of nature's laws; to wage an educational warfare upon Ignorance, Superstition and all forms of Supernaturalism; and, in consonance with Universal Brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow man—to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. DEITY.—Alexander Pope, the poet, gave expression to the most comprehensive definition of deity and man's relation thereto, in these words:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

5. CREATION.—There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation, and evolution are the three great factors in the progressive economy of nature.

6. PROGRESSION.—The watchword of Spiritualism is "Eternal Progression." This is a progressive universe; this is a progressive world, and man is a progressive being. Speculations, opinions and theories, in regard to methods, are of secondary importance.

7. CONTINUITY OF LIFE.—Human experience *affirms*, the operation of Nature's laws *confirms*, and intelligent communication from those who have passed through the change called death *proves*, that man has a continued, intelligent existence after the dissolution of the physical body.

8. MAN'S INDIVIDUALITY.—The paramount tendency of evolutionary development is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilities of eternal existence, and by taking advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

9. DEATH.—The physical body is the house in which man lives while passing through the experience of earth-life. When this is no longer habitable, he passes on into another sphere of existence. This change—or transition—is called death, and the condition in which man finds himself after this change, is called the *spirit world*.

10.—SPIRIT WORLD.—The spirit world is a natural state of existence, originated and sustained by natural law; including many varied conditions or spheres corresponding to the variant intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual; and, under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

11. MEDIUMS.—The agents through whom the spirit-world communicates are called mediums, and may be classified as follows: inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. ETHICS, OR THE SCIENCE OF RIGHT LIVING.—Man should live right and do right because it *is* right, without hope of reward or fear of punishment. *Temperance* should be observed in all things, including *speech* and conduct.

13. ORGANIZATION.—Spiritualist societies should be formed upon a spiritual basis. *Character* and *Usefulness* should be the qualifications for membership, and financial considerations should be secondary.

All of which is respectfully submitted: J. S. Loveland, President; M. S. Norton, Vice-President; Thos. G. Newman, Corresponding Secretary; B. F. Small, Financial Secretary; Mrs. E. L. Watson, Mrs. H. E. Robinson, Mrs. R. S. Lillie, Mme. Florence Montague, W. M. Rider, W. Emmette Coleman.

Moved by T. G. Newman; seconded by B. F. Small, that the report of the Committee on Basic Principles be adopted. It was then declared open for discussion. Prof. J. S. Loveland offered a minority report, as follows:

MINORITY REPORT.

Whereas, It is generally conceded by Spiritualists that Spiritualism is the science and philosophy of life, it is, therefore, only necessary in a declaration of principles to define life, and state its relations to the present and the future, to have that which shall command our reason and enlist our hearts in the great work of human uplifting; therefore, we, the Spiritualists of California, in convention assembled, recognizing and affirming the conscious communion between the earthly and spiritual spheres of life, do adopt and put forth the following articles as an epitomized statement of the principles held, and the purposes we intend to carry out and exemplify in our public and private life.

DECLARATION.

1.—Spiritualism is the science and philosophy of life.

2.—Life is universal and particular, or infinite and finite.

3.—Universal life is impersonal, unorganized, automatic and eternal.

4.—Particular or finite life is organized, and in its highest form is self-conscious and personal, and manifests itself as intellect, sensibilities and will.

5.—Particular life is evolved from the infinite, and is, therefore, in essence, the same. Universal brotherhood is the natural deduction from that fact.

6.—The unity of life involves the sympathy of kinship among men, and creates the desire for communion with our fellows; and the possession of the same indestructible attributes prompts and enables the decarnate spirits of humanity to communicate with those still in the form.

7.—Human life is dual—(1) social, (2) individual. (1). The social life is primary, and is wiser and greater than the individual, therefore, the social should rule. (2). The social man owns the earth, hence, the individual can rightfully own nothing antagonistic thereto. (3). But, inasmuch as the individual life is an integral factor of the social, he is the rightful heir to a pro rata share of all the wealth of the social man. (4). But, as the social life fills all time, and that of the individual only the few years of earthly existence, the ownership of natural wealth by him can extend only to use during natural life.

8.—Life possessed, carries with it the right to all the means and opportunities to preserve and happify itself, therefore it is the imperative duty of the social man to secure to every human being the unmolested possession and use of all the means necessary for that purpose.

9.—The philosophy of life includes all that man can comprehend, hence there is no science, no question involving human relations or destiny but what is embraced in the principles of Spiritualism, and therefore all questions of government, all systems of ethical teaching, all doctrines of religion, belong to the philosophy of Spiritualism.

10.—Life is natural—it is the soul of the Cosmos—and it manifests in form and function in harmony with immutable law, therefore Spiritualism rejects *in toto* all forms of miraculism, and as the customs of society and the forms of all present governments are offshoots from the religion of miraculism, therefore, the philosophy of Spiritualism proposes to man a new religion—a new government and new social customs in harmony therewith.

11.—The evolution of life's inherent potencies we term education, and human progress is secured only by the integral education of the people; therefore, the purpose and duty of all Spiritualists is to devote their entire energies to the work of educating themselves and others.

12.—From the spiritual life of man is evolved the science of ethics which is (1) a full and lucid statement of the relations existing between person and person—between individuals and society; and (2) a thorough exposition of the duties which those relations impose upon the respective parties, and (3) the loyal performance of all those duties by the social and individual man. (4). Immoralism of the social man exists and manifests itself in the form of bad constitutions, laws and judicial decisions; therefore, Spiritualism demands that constitutions, laws and judges shall be made conformable to the eternal principles of justice and brotherhood; and also proclaims its purpose, by all educational and righteous political methods to cleanse the religious and political cesspool of moral corruption and inaugurate the rule of righteousness.

13.—(1). Mediumship is one of the most occult and wonderful manifestations of the combined energies of life in its incarnate and decarnate spheres of action; therefore it is of supreme importance that it be given the foremost place in all educative methods. (2). The only legitimate motive for the exercise of medial powers is an unreserved consecration to altruistic principles. Anything less than this—any practicing it as a mere money-getting pursuit, is a transformation of mediumship into magic and fortune-telling, demoralizing and leading to moral degradation. (3). The higher mediumship—conscious communion with the soul-world—is the privilege of every human being.

14.—The spirit world is a natural state of existence, originated and sustained by natural law, including many varied conditions or spheres, corresponding to the varied intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of development, ethical and spiritual; and under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

J. S. LOVELAND, *Chairman of the Commission.*

Speeches were made in support of the report of the Commission by M. S. Norton, Mme. Montague and T. G. Newman. Professor Loveland made a speech criticising the report of the Commission and commending his minority report.

Mr. Wm. M. Rider moved, seconded by Mr. Jos. Murray, that the Minority Report be substituted for the report of the Committee. This motion was lost. The Report of the Commission was then adopted unanimously.

New business being in order, it was moved by Mr. Rider, seconded by Mrs. Drew, that the thanks of this Convention be accorded to Mrs. R. Rossini for the excellent music furnished.

Captain Stout offered some resolutions on Capital Punishment which were referred to the Committee on Resolutions.

Mr. Norton stated that the National Association was still granting charters in this State after President Barrett had agreed to give the State Association exclusive jurisdiction. He stated that, as State Organizer, he had written a letter to the Secretary of the National Association, requesting information on this point, and although he had enclosed a stamp for reply, he had received none. He thought we were not being treated right.

On motion of Mr. Rider, Dr. Rin-Es was accorded a voice in the Convention, without vote. He said that he had not been treated right by the National Association and was glad that the State Association had now realized what he knew years ago would be the final result.

It was voted to give Mrs. Sloper a voice in the Convention, without vote.

Moved by Mr. Hambly, seconded by Mr. Young, that the matter of exclusive State jurisdiction be referred to the committee on resolutions.

Mr. Norton stated that he desired to have the by-laws amended so as to give the Secretary and State Organizer a stipulated amount, per capita, to cover expenses of stationery, postage and incidental expenses. Mr. Hambly introduced amendments to the by-laws to cover these points, which were referred to the Committee on Amendments.

Mr. Norton being called upon by several members to speak on the matter of the building of a temple in San Francisco, said that there was a feeling of dissatisfaction about the matter, and unless something was accomplished soon, we need never hope for any assistance in the future from those who were able to do so. Remarks were made by Mr. B. F. Small, Miss Kellenberger, President Wadsworth, Mr. Rider and others, showing that all had been done which could be for the object; but, in these hard times, it was not possible to sell the property to advantage, and the Trusts had to wait for a revival of business to accomplish what the donors intended.

On motion of Mr. Bassett a committee of three was elected to investigate the two Trusts created by Mr. and Mrs. Sleeper, to find out what (if anything) they had done and propose to do for the good of Spiritualism. The committee consisted of Messrs. Bassett, Norton and Stitt.

Mr. Hambly offered some amendments to the Constitution which were referred to the Committee on Amendments.

The Convention then adjourned to 10 a. m. Saturday, for a continuance of business.

At 8 p. m. there was a good audience at Metropolitan Temple, where an entertainment, consisting of musical selections, vocal and instrumental, was given. The programme began with an organ prelude by Professor J. W. Southwell, followed by the invocation by Mrs. George I. Drew. Mrs. M. L. Chandler and Miss Ida Haverly rendered soprano solos, each receiving an encore.

The "Battle of Santiago," a very fine descriptive composition, introducing all the national airs, was executed by Professor, Mme. and Master Young, and aroused the patriotic enthusiasm of the audience.

The guides of Madam Florence Montague answered questions propounded by the audience in a wonderfully ready manner; many of the questions being of a scientific and philosophical nature, and were answered as quickly as the organism could articulate, and were pointed and pithy.

After a few remarks by Dr. H. C. Johnson of San Jose, Mrs. S. Cowell, who did not get the platform until after 10 o'clock, gave a number of excellent and convincing tests, to conclude the entertainment.

SATURDAY SESSIONS.

On Saturday morning President Wadsworth called the Convention to order at 10 a. m.

After roll-call, letters were read from Mrs. Elizabeth Lowe Watson and Mrs. H. D. Wrenn.

Delegates being called upon to state whether their societies would take up the necessary collection for the National Association—as provided in our by-laws, Section 1 of Article 2—all but two stated that their societies would take up the collection and forward it to the Secretary of the State Association as soon as possible.

Moved by Mr. Norton, and seconded by Mr. Rider, that the State Association appropriate $2.50 for each of the two societies which refuse to do so, and forward the same to the Secretary of the National Association.

On motion the RELIGIO-PHILOSOPHICAL JOURNAL was unanimously made the official organ of the California State Spiritualists' Association for the coming year.

The Committee on the Reports of Officers made the following report: "The work of the officers and State Organizer has been performed with marked ability, and unflagging energy, and the State Organizer is eminently fitted to fill the position to which he was appointed. The reports of the Secretary and Treasurer are correct, and they have been faithful and efficient in the performance of their duties as officers."

The Committee on Resolutions reported favorably on the following which were adopted by the Convention:

Resolved, That the California State Spiritualists' Association is not responsible for the conduct or character of any so-called mediums not belonging to or endorsed by the Association.

Resolved, That we, the California State Spiritualists' Association, in Convention assembled, do approve of the abolition of capital punishment, and that we, as Spiritualists collectively and individually, will do all we can to insure a more humane system of punishment.

Resolved, That the officers of this Association for the ensuing year be and are instructed by the Spiritualists of California in Convention assembled, to use every endeavor during their term of office to aid in the establishment and maintainence of Progressive Lyceums, or Spiritual Sunday Schools, wherever practicable.

The Committee on Ways and Means and Amendments reported as follows:

Amendment to Section 3 of Article 5. We recommend its adoption. Amendment to Section 2, Article 6, of the Constitution. We recommend its adoption. Amendment to Article 4, by-laws. We recommend that it be *not* adopted. As to the proposition to add Section 7 to Article 5, we recommend its adoption. Also add Section 5 to Article 7, page 9. As to the amendment, Section 1, Article 7, page 8, we recommend its adoption. As to the amendment of Section 1 Article 6, page 8, we recommend its adoption.

The report of the Committee was received, and its recommendations all concurred in, adopting all the amendments except the one proposed to amend Article 4 of the by-laws.

[Resolutions, etc., omitted will be given next week.]

Officers for the coming year were elected as follows: President, M. S. Norton of San Francisco; Vice-President, Dr. H. C. Johnson of San Jose; Secretary, Thomas G. Newman of San Francisco; Treasurer, Benjamin F. Small of San Francisco. Directors—Mrs. Rebecca I. Johnson of Hollister, Mrs. Henrietta E. Robinson of San Francisco, Mrs. Mary E. Coleman of Oakland, C. H. Wadsworth of San Francisco and Mrs. Ida M. Kellenberger of Alameda. National Delegates—Mrs. M. T. Longley of Los Angeles and Mme. F. Montague of Oakland. Alternates—Mrs. M. Price and Prof. Longley.

In the evening, at Metropolitan Temple, after the grand organ voluntary, Prof. Young rendered an original piece, entitled the "Chimes of Hydesville;" Dr. H. C. Johnson, Vice-President, gave an address on "The gospel of Spiritualism;" Mr. J. T. Lillie sang a bari tone solo. Mrs. R. Cowell gave a test seance, which demonstrated the truth of spirit return. With an invocation by Pres. Norton this successful entertainment closed.

SUNDAY, SEPT. 4.

The Conference Meeting in the morning was led by M. S. Norton. The following were the speakers: Mrs. Rebecca I. Johnson, of Hollister; Dr. Tripp, of Arizona; Lewis Max, San Jose; Mrs. Hattie Wrenn, Vallejo; Mrs. May Drynan, Oakland; Mrs. Thorndyke, Haywards; Mr. Roberts, Woodland; Alfred Hocking, Alfred Gough, and Mrs. Bigelow, San Jose; Mrs. Hammatt, San Diego Co.; Mrs. A. E. Harland, Mrs. F. A. Logan, Alameda; Mrs. Emma Teed, and Mrs. Jones, Oakland.

The conference lasted nearly four hours; was replete with interest and enthusiasm.

At 2 p. m., the following was the program: Trio, Mrs. Chandler, J. T. Lillie, and Mrs. Sadie E. Cooke. Short addresses were given—Mrs. Rebecca I. Johnson, on "Crooked Paths;" Dr. Geo. W. Carpender, on "Spirit Control;" Mrs. M. L. Chandler, song, "One day nearer Home;" Mrs. Jennie Robinson, "A few words on Organization;" Dr. Sivartha, on "Some things Omitted;" Mrs. Louisa S. Drew, on "Mediumship and what it has done for the World;" Dr. H. C. Johnson, on "My God."

In the evening, Metropolitan Temple was filled with nearly 2,000 attentive listeners. Prof. J. W. Southwell gave a grand organ voluntary. Professor, Madam and Master Young rendered an original descriptive composition, "The Battle of Santiago," with grand effect. After a duet by Mrs. Chandler and Mrs. Cooke, Madam Florence Montague gave an inspirational lecture on Freedom, Mental and Social, and its representative flag, the significance of which the Madam gave a grand description; at the conclusion of which the audience arose and sang "The Star Spangled Banner," being led by Mrs. Chandler and accompanied by Professor Young on the violin and Mrs. Cooke on the piano. Madam E. Young then gave some very convincing spirit messages, all of which were recognized. After a song entitled "Dreaming," by Miss Rosina Rossini, Mrs. J. J. Whitney presented spiritual phenomena in a trance state, to the full satisfaction of the large audience. Dr. York made a few pithy remarks, and the large audience was dismissed.

Thus ended one of the most successful Conventions ever held in the State. THOS. G. NEWMAN, *Sec.*

Freedom's Call.

It's begun!
Day of judgment hastens on,
Modern warfare fills the air;
Old and young the tidings bear,
Grave and gay its doom may share;
For it now ye must prepare.

Hear O, men!
Will ye take up arms again?
Will ye strive once more to break
Slavery's chains for duty's sake,
In a fierce and costly strife?

Nations all!
Hear ye not the warning call?
Can ye close unwilling ears?
Long and loud the Cuban's cry
Hath ascended up on high
Through the past long-suffering years.

Use your power!
Tardy justice rules the hour;
Strike ye down the oppressor's rod.
Raise aloft with righteous pride
Flag of freedom, far and wide,
Doing all as for your God.

Loiter not!
Strike ye while the iron is hot;
Useless 'tis to think of peace;
From the ground there comes a cry
Rising to the very sky—
"Spain will never give release."

Victory comes!
Sound the note in all your homes;
Let it roar on Cuban shore.
Having with united strength
Crushed the tyrant power, at length
Lasting peace surrounds your door.

MRS. E. D. SUHANEK.

Hartford, Conn., March 15, 1898.

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Mrs. Crofts, whose Psychometric Reading of President McKinley was given on page 5 of the JOURNAL for July 7th, has consented to give a few Psychometric and Graphological Readings to those who may apply for them—(Graphology is reading character from hand-writing).

Send to this office some of your writing, a photograph, or some small article you have handled or worn, with $1.00 and two 2-cent stamps for postage, and the readings will be mailed to you in the order they are received.

Mrs. Crofts gave the Editor a Reading lately, which was exceedingly correct and gratifying.

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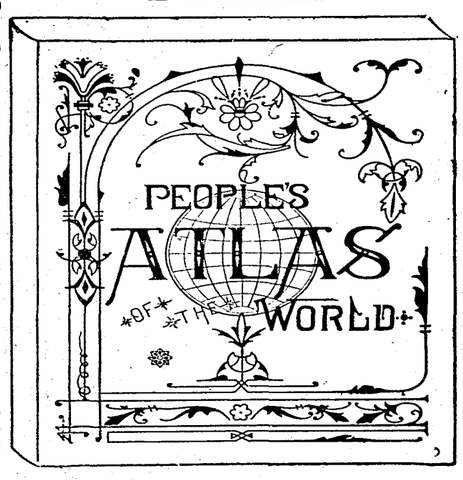
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☞ Professor George W. Walrond of Denver, Colo., will resume his Sunday evening spiritualistic services in his commodious parlors in the Opera House Block. Each service will consist of an inspirational scientific lecture, supplemented with clairvoyant delineations of spirits, psychic answers to written questions and spiritualistic tests. The RELIGIO-PHILOSOPHICAL JOURNAL and other papers for sale and subscriptions booked. Dr. N. F. Ravlin has left Denver for Chicago, Ill.

☞ The *American Monthly Review of Reviews* for September presents the usual timely features. The various events connected with the end of the war with Spain are fully discussed by the editor, while the Porto Rican campaign, from start to finish, is described by John A. Church, formerly of the *Army and Navy Journal*. Also a character sketch of Wm. R. Day, Secretary of State, which is of special interest, at this time, because of Judge Day's appointment as a leading member of the American peace commission, and W. T. Stead furnishes a rich fund of anecdotes regarding the late ex-chancellor, Bismark.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

VOICE OF THE PEOPLE

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Inherent Soul Powers.

TO THE EDITOR:

In the JOURNAL for Aug. 4, the article by Mrs. M. Klein, contains high, noble and scientific points, imbued with the one great factor, love, assimilated within all things—pure and unselfish.

Mediums are centers or central stations, through which sensitive lines of telephonic transmission of intelligence comes from space, on direct earth-line currents from the material to the etherial or rythm spheres. Mediums are but sensitives; they receive all kinds of messages, according to the soul's growth in its envelope of flesh or in its spirit identity.

I sense the importance of this great motive power, love, the currents of which are assimilated at every point of the contact of the sensitive, and will produce either clear and distinct, or indistinct communications. Insulation, or the earth-induction, at these points will produce indistinct messages. It depends on the most perfect connection of the sensitive lines of mediumship, for the winds of gossip and the storms of life play havoc with the construction of these systems.

The dark clouds of fear, and the sunshine of freedom, are poles, the electric and magnetic of which are hard to hold in balance, until that motive power of love conveys the correct message intended for good. The very atmosphere of people, in their thoughts, destroys, or helps to make good results.

Then let faults seen in others be applied to self; if we draw the parallel lines, we draw the sympathies which concentrate our forces. Like the silence of midnight, while its atmosphere gathers the perfume of flowers, moistened with the dews of reflection, we grow strong to bear the sunlight in the dawning of a new morning, and thus awaken with gladness and good cheer.

Bless Sister Klein for those jeweled words of intrinsic value for the cause of Spiritualism and the universality of truth. MRS. E. L. TEED.

Oakland, Cal.

From Detroit, Mich.

TO THE EDITOR:

The Central Spiritual Union opened the third season at Star and Crescent Hall, Detroit, Mich., on Sunday evening, September 4th. This society is in a prosperous condition and is doing a good work. Dr. C. W. Burrows, its President and Conductor, is an able speaker and ardent Spiritualist.

MARGARET MCKINNON, *Sec.*

Mrs. Logan's Birthday Party.

TO THE EDITOR:

The "Birthday Party" announced in the JOURNAL met at the home of Mrs. F. A. Logan, in Alameda, on Aug. 31, and passed a delightful afternoon, discussing the principles of Spiritualism and the duties they impose. The time passed very rapidly until summoned to the table, which the various baskets had well supplied with needful things. After tea, the party repaired to a hall near by, where a very interesting meeting was held, lasting to near 10 p. m.

Our good Sister Seal was the presiding officer, and proved herself the right person in the right place. Addresses were made by the chairman, Prof. Loveland, Walter Hyde, Mrs. Stead, Mrs. McMeekin and the venerable hostess, Mrs. Logan All seemed pleased and satisfied with the speeches, the music and the singing.

Sister Logan has been a constant worker for many years, and the weight of near four score years rests heavily upon her. It is a shame and reproach upon our pretended civilization that upright and faithful workers should find themselves face to face with want in their last days. And it is a reproach upon our Spiritualism that its adherents are not, to a man, working for the overthrow of our present, barbarous selfishness, and the inauguration of a social brotherhood, which should secure to every person a comfortable and ample subsistence. We should banish forever the pauperizing charities of the old religions and establish social justice. To talk of "Brotherhood," until we are working for a new social order, is the most arrant hypocrisy.

It is suggested to those unable to attend, that there is still room and need for contributions. AN ATTENDANT.

Societies and Meetings.

☞ Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], $3.00 per month.

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VOL. 35. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., THURSDAY, SEPTEMBER 15, 1898. 1429 Market-st. Between 10 & 11th-Sts. No. 11.

THE BORDERLAND.

Psychical Experiences.

When I was about seven years of age, a girl about my own age, a stranger to me, came into my father's house. I was bashful, and did not go into the room where she was, but I had a vision of a face just like the little girl's, as I found out soon after when I gained courage to go into her room. I wondered *then*, but now I know *how* it came.

At 13, a district-school scholar, I dreamed (?) one night that at the boys' recess, a stranger came in with the others. One of my class-mates said, "That is the gentleman you are to marry. The first letter of his Christian name is 'M.'" Sure enough, in ten years from that time, I went about 100 miles from my home and married one whose first name was Melvin.

Spirit communion and spirit influence are established facts, in my opinion. For the past 30 years of my life, if attacked by a sudden cold, all I have to do is to say on retiring, "Dr. C., please start a gentle perspiration." Then I drop to sleep and wake up with my desire gratified.

At my mother's death we had a dispatch from her distant home, saying, "Mother's passed away; funeral at ——," etc. My sister and myself had a sitting, and when mother's spirit came, she was asked to tell us of her death. She said, "My last night on earth I retired as well as usual. Your father (who had passed on before) came to me and said; 'I want you to come to me.' I replied, 'I will go.' I was cold. In the morning my daughter-in-law came in with my breakfast, and asked me to eat, but I said, 'Place it upon the stand; perhaps I can eat by-and-by.' But I never ate again, and passed away soon." When I visited my friends at the old homestead, the same conversation was repeated to me by her daughter-in-law.

Dr. C. guides me in my widowhood, and when I am embarrassed in the management of my farm, his advice always seems to be the right thing at the right time. And when, during one of the terrible storms last winter, I stepped out of the house and the door froze together at my exit and I was obliged to stay out in the storm until I was partially frozen, it was through his advice that I was rescued.

FANNY M. LEONARD.

Visiting the Spirit World.

The world really wishes to know now, what mediums and Spiritualists know about the immortal states of organized active life, and I am quite sure there are many who, like myself, have in spirit seen many of the spiritual worlds and inhabitants, but have likewise destroyed notes made of such experiences, simply because they accumulated so very rapidly and it seemed as if the world would never desire them.

My experiences in receiving visitations from citizens of the other worlds began in the Fall of 1869, and for a few years from that time I was continuously clairvoyant and clairaudient. The many spirits who came to me from the "Borderland" seemed to be as natural as our own people, with the difference that they appeared and disappeared without opening or closing doors. I was often privileged to touch them, and they would sometimes touch me, seeming perfectly natural. I also could listen to the instructions the higher spirits gave me on almost every topic appertaining to man's spiritual unfoldment and true progress. At such times, when in conscious communion with the angels, I was supremely happy, while as to physical experiences, on account thereof, I had much that was unpleasant.

After my band had formed and had taken me wholly in charge, I was frequently taken in spirit by my guide to see the spiritual worlds in order to learn by observation the true onward course of life and progress.

These visits began on the plane nearest to earth, and continued until we went far away to those celestial spheres where all is so pure and grand that mortal language can do them no justice. My first visit, however, was truly to the



MRS. M. KLEIN, Van Wert, O.

"Borderland." It seemed ensconced in the belt of our earth, and really is "all about us, though unseen." It is the very counterpart of our world, or *vice versa*, I know not which; but this I do know, that it is a world as material as our own, which cannot be said of the planes above it.

In this first sphere, or as my spirit friends term it, co-material world, I saw among the great throng quite a number of persons whom I had known in earth-life, and they knew me and gave me an ovation, being so delighted to see me there, too. Somehow it seemed natural, being only a visitor there in spirit, and settled the query as to our spiritual body. It is certainly contained within the physical, and is resurrected therefrom and given its freedom at death, to learn and to serve in more pleasing and beneficial ways.

As we walked along the clean streets in this new world, my guide instructing me on the many things we beheld—the neat homes all thrown open for our inspection, the beautiful lawns and flowers, the gardens with all manner of vegetables growing and the trees laden with all kinds of fruit, I looked about me and marvelled. Above us was the clear sky; everything about me seemed as natural as on earth. I beheld wheat-fields, clover-fields, buildings under construction, laborers at work, etc., and I said to my guide: "Why, this is just a world like ours!" He smiled and said: "Yes, in some respects, but very unlike it in the main; for, here is no death as on earth, neither sickness. All who begin their onward life-journey on this plane, after being released from the physical body, lack spiritual unfoldment, and, as you see, their bodies are terrestial or co-material; but as soon as they have drawn through these bodies the necessary substance for the stability of their spiritual bodies, then they are simply promoted to a plane of life above this, and the outer garment, or body, must and ever does correspond with the chemistry of the plane where an entity is numbered as resident.

"In these promotions, or changes, however, no ill-effects or experiences are realized by anyone. Promotions are conducted on individual merit until the plane is reached where all are marked to belong by reason of the law imminent in their constitution and forming their individual charter, which law calls for all this training and exercise to be fulfilled; then it secures to the individual a title to an everlasting inheritance—a home in the heavens whence they can go to and fro, to learn, to teach, to serve and be served and to enjoy Heaven's wealth and pleasures forever."

Van Wert, O. MRS. M. KLEIN.

A Weird Apparition.

Lately I was compelled to walk a distance of about two and a half miles, the walking of which was along a very lonely road, without a single light to be seen anywhere. It was pitch dark, and for the greater part of the way heavy trees overshadowed both sides of the road All was most enjoyable until at, perhaps, a more dreary part, a rat, or something of that shape, moved across the road and made a rattling noise in the hedge on the other side. This was made still more alarming by the hooting of an owl from a tree; this I had never heard before, and could not for a minute or two find out what it was. To all this I shrugged my shoulders, and turned to meet the third fright, which, to tell the truth, I did not expect, though I believe that if we get two we generally get the third.

I was just passing an old house, which still bears the name of the Manor House, when, I cannot tell how, there came along the pathway leading from the house a form which I cannot well describe. The face, hands and feet alone were really visible, the remainder was only partially so. You can best get an example of the appearance of the former by placing a smouldering match inside of an eggshell; when, in a dark room, the appearance will give you the effect of the skin, and by bringing some partially opaque substance between the shell and the light you will get the appearance of the bones. When I met this weird apparition, the blood in my temples seemed to run cold, and I seemed to lose all fear, and so I turned and gazed upon the form, which had now reached a large iron

gate. I thought it would open the gate, but it came straight on, as if it were not.

At last the spectre reached me; I attempted to ask the form who it was, but found I could not; nevertheless, it understood me perfectly, for I heard a voice saying, "It matters nothing," whereupon it touched me upon my hand, and the touch seemed to have the effect of rendering my hand weightless; it seemed as though my hand was still in existence, but was not a member of my body. Its disappearance was still more miraculous than its appearance; it stood within half a yard from me, and seemed to fade away. When it had gone, my heart beat heavily, and I turned and wended my way home.—*From a reliable friend in England.*

From Our Foreign Exchanges.

Reviewed by Ernest S. Green.

STARTLING PROPHECIES.

There is a seeress in Europe known as "The Siren of the Spree," whose reputation is such that the following prophecies by her have caused dread and consternation in Germany. They were first published in the *Occultische Kassandra*, but are here translated as they were copied n *Psychische Studien*. The *Wiener Extrablatt* for April, 1898, tried to modify their import, but here is the original:

The future of Germany is blood and more blood. Germany will cease to be a union and her empire will be rent asunder. Her blood-soaked earth will be like the red loam.

I see much blood in F'rance.

Dreyfus will be released from the island.

A great fire will occur at Buda Pesth.

There will be a tidal wave at Swinemünde.

A serious accident will occur in a coal mine at Brüx (Dux) in Bohemia, in the winter-time.

In a few decades there will appear a world-reformer, who will be born about 1900—apparently in America, where he will live his early days.

A ship will burn in New York Harbor.

A trip will be made with an air-ship balloon, in the next century, between Europe and America, in two or three days.

THE POET ALEXANDER POPE A GREAT PROPHET.

La Lumiere, of Paris, for August, contains a brief synopsis of an article in *Light*, of May 14, by M. Tomlinson, with notes by W. T. Stead, entitled, "Pope a Prophet." [Pope's writings were between 1710 and 1744, the latter being the date of his death. He was educated as a Catholic priest, but later dissented from the church and became a noted cynic.] *La Lumiere* says the prophecies cited were in the celebrated poet's "Windsor Forest," written in the time of Queen Anne and Marlborough. He mentions among other prophecies, "a future glorious queen of England," with other details which point to Queen Victoria, and prophecied for his country commercial liberty, and the greatness of London as the commercial centre of the world, with allusions to the construction of the Suez canal and finally the Panama canal. He also predicted the abolition of slavery, and that a voyage would be made to the North Pole.

As all the other prophecies of the poet have been fulfilled, let us hope the one regarding the North Pole and the Panama Canal will also be.

LEFT THE BODY AND SAVED A SHIP'S CREW.

In the *Uebersinnliche Welt* (Supersensitive World), is a remarkable narrative translated from Robert Dale Owen's book, "Footfalls on the Boundaries of Another World." In brief the narrative is as follows:

In 1828, Robert Bruce (a Scotchman 30 years of age) was first officer on a merchant vessel which ran from Liverpool to St. John's, N. B. His cabin was next to the captain's. One day at noon, off the coast of New Foundland, he entered the captain's cabin, and found a person whom he supposed to be the captain, at his desk writing. Looking over his shoulder, Mr. Bruce, upon entering, said, "How do you do." He received no answer, and upon the writer turning his face, he saw it was a total stranger.

Bruce ran up on deck and told the captain. Both returned to the cabin. Nobody was there, but on the slate, in an unknown hand, was written, "Steer to the Northwest."

They compared the writing with everybody's hand on the ship, but it resembled none, so they commenced to look for a stowaway.

As the captain would only lose a few hours, he let the ship go Northwest. After a few hours travel they found a ship bound for Quebec, fastened in an iceberg and lost beyond hope.

As the rescued sailors went on board Bruce's ship, the latter was surprised to see a man whose face looked exactly like that of the man he saw writing in the captain's cabin—"Steer to the Northwest."

The captain asked this man to write on the other side of the slate, "Steer to the Northwest," and strangely enough, it was the same hand. The man was the captain of the lost ship, and said that at noon he had slept, and upon awakening had said: "We will be saved to-day. I dreamed I was on board a ship, and I fully described this ship, and we recognized it as soon as you came in sight. The whole ship looks familiar to me, but why, I cannot tell."

CHILDREN'S DREAMS.

Le Messager says: "Here is something of interest to every mother. The face of a well child shows complete rest during sleep—the eyes are closed, the lips slightly open and the nostrils are motionless in breathing. As soon as there is a change from the above, it will be an indication of sickness. Partly open eyelids is the first symptom of an acute or chronic sickness. The moving of the nostrils during breathing shows that the lungs are affected. The drawing together of the eyebrows shows pain in the head; restless tossing in sleep, the approach of acute sickness; grabbing with the hands at the head, pain in that region. Frequent reddening of the nose indicates an irregular stomach and bowels. Stretching and bend-of the toes indicate cramps."

THE DESTINY OF THE SOUL.

The beginning of the future life is in widening the idea of the soul which dwells in our body. The soul never wears out, but sees, as from the peak of a fortress, the outlined human form, and is only left stronger than before. This thought inspires strength when there is weakness; awakens from the sleep of death, and brings light when the eyes grow dim.—*Het Toekomstig Leven* (The Future Life), Utrecht, Holland.

Great thoughts are flowers of the soul.—*Ibid.*

Now a Spiritualist.

An entire page of the Sunday New York *Herald* is devoted to an account of the conversion of Dr. Richard Hodgson, "the famous savant," through the mediumship of Mrs. Piper. A large and handsome picture of Dr. Hodgson adorns the page, and the article throughout is a clear, unprejudiced account of the investigations and final conversion of the doctor.

The Boston *Journal* of August 15th also gives the subject a column and a half with large display headlines, and the account is full of interest. We give a portion below:

You speak of credulity and superstition. So used Dr. Hodgson, a man with a trained scientific mind. But—Dr. Hodgson's views have undergone a radical change. Seven years' investigation in Boston have revolutionized his opinions. During that period of time he has applied his scientific methods to what he considers a most thorough investigation of a most remarkable medium, Mrs. Piper of Arlington, whose seances have been the occasions of some astonishing spiritistic phenomena. These phenomena have completely convinced Dr. Hodgson that Spiritism is a reality and not a sham, while that eminent psychologist, Prof. William James of Harvard University, frankly admits that the Piper phenomena are "the most absolutely baffling things" he knows of, says the New York *Herald*. Dr. Richard Hodgson has been at the head of the American branch of the Society of Psychical Research in Boston.

Everybody interested in psychic matters—and who is not in these days?—has heard something about how Mrs. Piper came under the notice of Prof. William James, instructor of psychology at Harvard; and how, later, the Society for Psychical Research in England had her go over there and stay from the Fall of 1889 until the Spring of the following year, during which time she gave eighty-three sittings, under the supervision of such men as Prof. Lodge, Dr. Walter Leap, Mr. F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes' tube and present President of the Society of Psychical Research, studied the phenomena. On Mrs. Piper's return to America, the Society sent Dr. Hodgson to Boston in order to devote himself to experiments begun by Prof. James, and which time would not permit that gentleman to continue. Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number five hundred. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and of whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked-for sources.

As a result of his untiring studies, the records kept and given by Dr. Hodgson to the Society of Psychical Research form some of the most curious reading ever penned.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds himself constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are a long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All, however, seemed desirous of doing so after they came to a sense of their environment.

At times, these efforts reminded one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves her end of the machine.

There is nothing in these investigations which is new to Spiritualists; nevertheless, we owe a debt of gratitude to the Psychical Research Society for his laborious efforts to place before the world evidence that cannot be gainsaid.

When a man like Dr. Hodgson receives a message purporting to come from the spirit world, he at once feels a responsibility, and seeks to so thoroughly prove the truth of that one message and its source that all must believe, thus giving the new world one absolute fact. If every Spiritualist felt an equal responsibility, the world would, at the present time, be thoroughly conversant with the scientific basis of Spiritualism.—*Banner of Light.*

Mental Spiritualism.

Mental Spiritualism is the science of the soul; for without the mental, there can be no phenomenal or other demonstrations of this grandest of sciences. I realize that we, as spiritual scientists, have put too much stress on the phenomenal side of Spiritualism, and thereby neglected the *only real* side through which we become in *oneness* with the *great universal spirit force* without, around and above us, and by which we live and have our being. Those, in fact, who hang too much on the phenomenal. are naturally too earthly (materialistic, as it were), and consequently cannot and do not develop into that highest of all the powers—that of oneness with nature. As we elevate ourselves from the earthly to the more refined spiritual *thought-forces*, we lose that gross sensuality and selfishness, and become real architects of nature and master builders of the world; help one another to become purer in thought and actions, and thereby become stronger, healthier and more successful in business, because we draw to us from the spirit world, that clean, pure elevating, thinking power to build and achieve success.

The phenomena are good as idols through which the weaker, and as yet, undeveloped senses grope their way to the realistic, demonstrable and materialistic part of life of which we are in reality a part, and by which we are so much cross-magnetized in our every-day life; but the mentally spiritual gradually tear themselves from all these fetters and chains of materiality, and live more in the real atmosphere of creation, mentally, and thereby gradually learn and sense, physically, and see clairvoyantly, the laws of nature's secret work.

The sense of clairaudience develops more each day, by such efforts towards mental Spiritualism, and we can already hear the small voice, guiding our now awakening minds.

Let us become mental Spiritualists and be the leaders of progress and elevators of the human race, bringing peace, harmony and good-will towards all living beings, for all life is from the one divine source, the fountain of spirit force, and men are the builders. Love in its various forms is a creation in one way or another. Life

is eternal and cannot cease; hate is a destroyer of harmony and peace; jealousy is a brother of hate, and both go through the land seeking whom they might employ as agents to be destroyers.

Let us look at the bloodthirsty race of Spain; look for a moment through their history, their epochs, their lives, domestic and otherwise, and see the harvest it has to reap. Clairvoyantly, I see that Spain, as a nation, is soon to be a thing of the past.

Will we listen to the still, small voice of reason? It is the voice of the Creator, speaking to our minds by spirit telegraph. Can we hear the click of the mental instrument? Shall we lead the churches and nations of earth? Then let us blazon forth the light of Spiritual mentality and the philosophy of peace. Let all mental Spiritualists take up the watch-word and sound the bugle of peace in thought-powers, unitedly, in silence. Send it out magnetically into the universal air and spirit to receive, retain and carry it to all governing minds and rulers of earth. Peace, arbitration—no more murder.

I would like to hear from other advanced thinkers as to the truth and power of mental Spiritualism; for it seems to me by inspiration from the higher source, that the hour has come for us to launch forth and lead the world.

Springfield, Mo. DR. PH. NAGEL.

William Lloyd Garrison.

Oh Garrison, thy name proclaims a tower
Of strength, protection and a guarded home,
Where foes shall stand abashed to see
Thy power for right, and love of liberty.

Thou wast a fortress and a shield in life
To the oppressed and suffering of our land,
And bravely faced the storms and bitter strife
To break the chains that bound thy brother man.

Brave soul! how grand, how noble and how true;
Few men have seen the power of love like thine
In those dark days of trial to the few
Who dared for liberty 'gainst slavery's crime.

What wondrous power was given unto thee
To hold thee strong while standing for the right,
And rouse a slumbering world to know and see
How dark the stain on Liberty's escutcheon bright?

What was the voice that made thy soul so free
And fearless as it answered to the call?
It was the voice of Heaven saying unto thee
"Good will on earth and freedom unto all."

MRS. HENDEE-ROGERS.

Queen Victoria and Spiritualism

There is something both pathetic and beautiful in Queen Victoria's belief in the nearness to us of the spirits of departed friends. Of course this is not the place for a discussion of such a belief, for such discussions can never be anything but discussions. But there is no question of the beauty of a faith which does so much to cheer and ennoble one's daily life. A writer in *The Quiver* says of the Queen:

"She believes that it is given to our departed loved ones to watch over those who still struggle with the temptations and sorrows of the earthly life. It has been the great consolation of her bereaved years that she felt that the Prince was watching over the events of her life. During her retirement at Osborne, immediately after the Prince Consort's death, the Queen found "her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so." This was told to Dean Stanley by the Queen's half-sister, the Princess Hohenlohe. The belief that the spirits of the dead are hovering about those whom they loved on earth may be the reason for her Majesty's dislike to second marriages, especially the re-marriage of widows."

It seems that Lord Tennyson shared this belief with her, and in one of his published letters to the Queen appears this passage: "If the dead, as I have often felt, though silent, be more living than the living—and linger about the planet in which their earth-life was passed—then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter, and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen." Writing to Lord Tennyson on one of the anniversaries of her wedding day, the Queen described it as a day which she can never allow to be considered sad: "The reflected light of the sun which has set still remains! It is full of pathos, but also full of joyful gratitude, and he who left me nearly thirty years ago surely blesses me still!"
—*New York Times.*

Mob Law.

Dispatches from Clarendon, Ark., say that a a mob of 200 men took five negroes from the county jail about midnight, August 9, and hanged them to the tramway of a saw-mill which stands not far from the mill. The victims of this act of mob violence were implicated in the assassination of John T. Orr.

Certainly these lynchings which occur with such frequency in the South, and occasionally in the West, are barbarous, and they should be stopped. The law provides for the punishment of criminals, and the law, not mob violence, should prevail.

Under our government, persons accused of crime are entitled to a trial according to the forms of law, during which it is their right to prove if they can that they are innocent of the crime charged. Why should the accused be taken from the jail and executed by a mob? What is accomplished by such a lawless proceeding that would not be accomplished by allowing the law to take its course without mobocratic interference?

Most of the persons lynched are negroes. Nobody can say if they are regularly tried in the South that they are likely to escape justice, as wealthy criminals or those who have political influence so often do, both North and South. Why, then, deny them the right of trial and put them to death in violation of law?

The tendency of these lynchings is to lower or keep down the standard of civilization. They weaken respect for law and order. They defeat the purpose of established government. They are a disgrace to any State in which they occur, and to the United States. Federal authority should be brought to bear to stop this uncivilized method of dealing with persons accused of crime, where the local and State authorities cannot or will not prevent its continuance.

We have been at war with Spain to put an end to the lawlessness and violence which have long existed in Cuba, and to secure for the people of that island a stable government, a government under which society shall be free from attacks on life and property, and crime shall be punished by legal authority and in a legal manner. With what consistency can we sacrifice hundreds of men and spend millions of dollars to stop lawlessness and secure a good government in Cuba, when lynching, the killing of men without legal trial and in defiance of law, is occurring every few days in our own country, and when the officers of the law are unable or unwilling to stop it?

B. F. UNDERWOOD.

The Philippines and the Spirits.

The Philippines, from the stand-point of the spirit world, is the subject of an article in *Dawning Light*, as given by Spirit Benjamin F. Butler, through the mediumship of A. J. Buck of St. Louis, Mo. Speaking of the condition of the inhabitants of those Islands, Spirit Butler says:

It is indeed a problem how to deal fairly with these ones who have been emancipated from a rule of tyranny and injustice, which has no parallel outside of the ruling of savage races in both the old and new world. So long has oppression with its iron hand dominated over these fair islands that the inhabitants, as a mass, are not only powerless to resist from lack of arms, but stultified in intelligence, the effect of long enforced ignorance.

Many of them are still in the state of primitive savagery, ignorant of laws or their application, knowing only the uncertainty of law as applied to them, will ye, nil ye, of their humble possessions whenever their rulers coveted them. Their oppression has been two-fold, that of the church and the state, one upholding the other, and when one rapacious robber was satisfied the other absorbed what little remained. Knowing no law but that of force, it will be a difficult and delicate task to make them comprehend that the day of their deliverance is at hand and has come to stay. If accounts are correct, a portion of the inhabitants are still in their primitive state of barbarism, subdued only in part by their taskmasters, kept in subjection only by force or the fear of it. These will be difficult to manage at first, for kind treatment being something to which they are so unaccustomed that they will attribute it to fear, until they know that it is intended to better their condition. The most difficult problem to be understood by the more intelligent ones is the entire separation of church and state in their future government.

The ignorance prevailing in the land of their former masters has made them the tools and vassals of priestcraft, but here the darkness is perfectly appalling to sensitive minds. The old pagan worship was far more liberal in sentiment than the iron rule of the church. Cruelties which the surrounding nations, though of the same faith, would not have permitted, were here practiced openly, and with an utter disregard to human feelings or entreaties. It was the last stronghold of that monster of religious bigotry, "The Holy Inquisition." For a long time after its abolishment in Europe, it reigned here in the plentitude of power. Remote from the centres of civilizatian, with means of communication curtailed, or allowed only at the will of their conquerors, the miserable victims perished unheard and unknown. And it is only within a recent period of years that it has been abolished, but practiced in secret. The strenuous efforts of the head of the church, whose intelligent foresight saw the ruin of its power near at hand, in the cause of peace, professedly, but the sustaining of the sacerdotal authority secretly, was the real cause of that movement. It was the loss, not only of religious despotism, but the means which sustained it, that caused such an appeal to be made.

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Between 10th and 11th Streets.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

☞ The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

☞ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

☞ This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., SEPTEMBER 15, 1898.

☞ If we can believe the Spaniards and their sympathizers, the late war and victory was a Masonic affair. Those of the craft will be surprised to hear that the order is mixed up with politics in any way. In fact, that subject is forbidden in every lodge. The San Jose *Mercury* says: The *Mexican Herald* has discovered how Spain was whipped. Hear it:

The Sagasta Cabinet, from the Premier to the lowest officials, are all Masons. They are all Masons, and the Government is completely undermined by this accursed society. Poor, unfortunate Spain! To what a depth have liberalism and Freemasonry sunk thee! And thou, Mexico, our poor country, prepare thyself to suffer the consequences of the triumph of the insolent, aggressive and ambitious Yankee!

What a wonderful discovery the *Mexican Herald* has made! How did it ever find it out? It should be awarded a leather medal for such sagacity.

☞ A. F. Melchers has severed his editorial connection with the *Light of Truth*, and in the last issue says "Good-bye." This was occasioned by his father's failing health and desire for his son to return home and take charge of his business. The best wishes of all his associates go with him.

☞ *The Sunflower* is the name of a new monthly edited by W. H. Bach, Lily Dale, N. Y. It is the organ of the "Young People's Spiritualist Union," and will receive the united support of its members. It is 50 cents a year, and deserves success.

☞ Poor old Louis Rosenbloom, a well-known Jewish teacher of Chicago, in his 64th year, was brutally murdered by a vicious youth of 17 years of age, on Aug. 28th. John Schlecta, was beating a child and its mother who was protecting her offspring. The old teacher interfered, and for that was kicked and stamped to death by the fiend. The old teacher was loved by all the children and honored by their parents, kind and gentle. Like many of his countrymen, he was prematurely old from the cruel environment of his native land, whence he and so many others had been driven by the oppression and persecution of tyranny and fanatacism. Coming here he found a few of his bright expectations realized, and he probably was happy to endure the hardships of deepest poverty, in exchange for the freedom which we guarantee even its humblest citizen. What a dream of happiness! How it was realized, his mangled body tells and his bloody corpse is but a mockery.

Arbitration instead of War.

In the JOURNAL dated May 5, 1898, under the heading of "Signs in the Heavens," is an article concerning Mrs. Howard's prophecies, containing these words, on page 279:

Mrs. Howard has been unable to understand or explain this vision until recently. Now she says the black cloud, shaped like a horse, is the war horse of Spain; the fiery sword resting in fiery clouds means that the war spirit will be killed and the swords melted into plowshares, after this war which is bound to come to us and to Spain. The armed angels of the clouds are to represent universal desire of warlike nations for arbitration.

This has been singularly fulfilled in the recent proposal to all governments by the Czar of Russia for a general disarmament, and the settlements of all disputes between nations by arbitration. This is one of the most important documents in the history of the world. The subject is now being discussed all over the earth, and many of the nations will be exceedingly glad to escape from the excessive burdens of maintaining an immense army and navy.

It is asserted that the Emperor of Germany intended to issue a similar document from Jerusalem, when he visits that city in the near future, for which arrangements are now being perfected between himself and the Sultan of Turkey. The Czar has now forestalled him. This shows that Mrs. Howard's vision was correctly interpreted by her guides, as representing the "universal desire of warlike nations for arbitration." There is a "universal desire" for peace, a universal demand for lessening the burdens of war expenses and excessive taxation to maintain standing armies. The great nations as well as the lesser ones would gladly escape the coming struggle with their people who are demanding relief from the unbearable burdens of immense armaments.

When Mrs. Howard's vision was seen and interpreted in the JOURNAL last May, no event seemed more unlikely than a proposition for peaceful settlements of disputes by arbitration, by any of the great nations who are "armed to the teeth"—more especially for such a proposition to come from Russia—one of the most despotic powers on earth! But the unexpected happens quite often. We shall see what will be accomplished by the proposed Congress for this end, by the representatives of the nations of the world.

The humanitarian conduct of the Czar, however, is easily accounted for. It is a well-known fact that Czar Alexander II, father of the present Czar, kept a medium constantly in his service, and it was owing to a message given him through the medium D. D. Home that he liberated fifteen millions of serfs. It is not at all improbable that the present Czar follows the custom of his father and employs a medium, and it is also probable that through this medium the young Czar has received a message from his father urging him to issue the peace message which has astonished the world.

The narrative of a medium who was for years in the service of Czar Alexander II, as read by this medium's father, Dr. Geo. van Langsdorff, of Freiburg, Germany, before the International Congress of Spiritualists in London, last June, will be given in the next JOURNAL.

☞ Captain Stout has prepared a bill to be presented to the California Legislature to abolish the death penalty for murder, substitutiug imprisonment for life, with no pardoning power, except where innocence is proved. This should receive the endorsement of all Spiritualists and humanitarians, for the present system of capital punishment is cruel and barbarous and not in accord with the civilization of the present day.

A New Scheme.

The German Emperor comes out in a new role. He proposes to reverse matters in Italy and place the Pope once more in supreme power. He says that the Pope is in a position to do more good for the world than any other man, and he believes he has received a direct commission from God to carry out his will in the matter. He has issued a manifesto and says:

Kings and Emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience.

The Pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching.

I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harrass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion.

Such crude ideas are a menace to humanity, while the masses of the people are so ignorant and priest-ridden that they allow their lives and their liberties to be played with by such fanatical schemes of day-dreamers. The dial of the century must not be turned back by cunning priests or impractical and ambitious rulers.

☞ Prof. A. E. Stanley, the noted psychic of Detroit, gave the opening lecture for the season before the Central Spiritual Union of that city, on Sept. 4, at Star and Crescent Hall. His subject was "Psychic Science."

☞ The Empress of Austria was assassinated last Saturday by an anarchist in Switzerland, where she was unattended, living in a simple way, as a private citizen. The assassin was arrested and will be imprisoned for life—the death penalty having been repealed in that Canton.

☞ *The Liberator* is the title of a new semi-monthly, published by Bishop S. Garrison, in this city, to expose phenomenal Spiritualism. It says that any person advertising trumpet and slate-writing seances, etc., is "obtaining money under false pretenses, by claiming that the dead appear in any of these forms, or produce any of these manifestations." As Mr. Garrison was for years practicing this kind of "fraud," it requires a large amount of assurance now to ask anyone to give credence to the statements of a self-confessed fraud!

The State Convention.

AMENDMENTS ADOPTED.

Resolved, that Section 3 of Article 5 of the Constitution be amended by adding after "taking receipt therefor," "and that the Board of Directors shall allow the Secretary the monthly sum of two dollars and fifty cents, to provide for incidental expenses." and that Section 2 of Article 6 of the By-Laws be amended by adding after the word *Association*—"That the State Board of Directors, each year, appoint a State Organizer and allow him the sum of five dollars per month for incidental expenses."

RESOLUTIONS ADOPTED.

Whereas, at the formation of the California State Spiritualists' Association, the N. S. A., by its President, agreed to give to the State Association full control of all Societies in the State of California, and

Whereas, to our knowledge, there are Societies in California holding charters under the N. S. A. who have withdrawn from the State Association, to the great detriment to our State organization; therefore, be it

Resolved, by the California State Association, in Convention assembled, that we hereby instruct our delegates to the N. S. A. to demand full and complete jurisdiction over all Societies in the State of California, at the next regular Convention of the N. S. A. in October.

Resolved, that the penalty of refusal shall be the withdrawal of the California State Association from the N. S. A. on January 1, 1899.

Add Sec. 5 to Art. 7, page 9, empowering State Board to hold public meetings at any time or place—for revenue, celebration or other legitimate purposes.

Amend Sec. 1, Art. 7, page 8, in fifth line, change the word "ten" to "five."

Amend Sec. 1, Art. 6, page 8, change last two lines to read—"and an additional delegate for each ten members or major fraction thereof."

To My Mother.

On second anniversary of her death.

Speak to me once from out of the vast,
Where there's no season nor time nor tides,
Where there's no future, where there's no past,
Where the eternal forever abides.

Tell me but this, no more will I ask,
Is mother-love eternally true?
Whate'er your portion, whate'er your task,
Think you of me as *I* think of *you*.

CARL BURELL.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

Mrs. Logan's Birthday Party.

TO THE EDITOR:

Not a single invitation had been given for her birthday, but friends began to assemble on August 31, at 9 a. m., until her house was crowded, and the invisible ones soon made their presence known through sensitive mediums.

A dozen sat at the dinner table at a time and partook of a feast, when sparkling gems of thought were exchanged. Many hours passed rapidly in giving spirit messages, etc., when friends from San Francisco, Oakland and Alameda came, among whom were Mrs. Sarah Seal, Prof. Loveland, Mrs. Teed, and many others. The gifts were abundant and a social feeling prevailed until after supper, when we repaired to the hall, where Mrs. Seal presided, and introduced Prof. Loveland, Walter Hyde, Mrs. E. L. Teed and Mrs. McMeekin, all of whom made speeches appropriate for the occasion.

There was music by the audience, and several appropriate pieces were sung by those who welcomed the invisible intelligences that had made the day and evening long to be remembered.

Mrs. Logan, being invited to give a brief synopsis of her public work, spoke of her experience of 30 years as a lecturer and healer, and now that her eyes and health had improved, she believed that the time was not far distant when she would resume her public work, as the spirit was still young.

Put back the barriers, angel hosts,
And let the good work go on.

ARGUS.

Home Water Ways.

TO THE EDITOR:

"Uncle Sam's increased possessions mean heavy expenditures. For instance, the Nicaragua canal is now an absolute national necessity."

Concerning the canal, the above from a prominent journal, is an "absolute misstatement. French capital is building a canal across the isthmus and that will be sufficient. Uncle Sam's money should be expended in providing deep water ways from the lakes to the ocean and the funds that would be required for the Nicaragua canal would build two ship canals from the ocean to the great lakes. If any particular canal is a "necessity," surely the one that will allow the magnificent lake vessels to reach the ocean or gulf of Mexico, is the enterprise to complete. The vast trade of the great lakes demands a ship canal to tide water and in the event of war it would be of far greater value than the Nicaraguan canal. When France completes the isthmus canal and Uncle Sam desires that water way he can readily obtain it, but the first and most pressing "necessity" is the ship canal at home—it is not only a commercial but a military "necessity." OBSERVER.

From Mrs. M. C. Lyman.

TO THE EDITOR:

What a satisfaction I felt in seeing the JOURNAL with its full name once more. I am with you in full sympathy for the success of the RELIGIO-PHILOSOPHICAL JOURNAL, and I may in the future write some of the phenomenal experiences I have had, as Mrs. Lillie and others have already done, for publication.

I closed my labors with the Harmonial Association of Spiritualists of Los Angeles, Cal., the last Sunday in June. I served this Society not only on Sundays, but every day in the week. I was present at twenty-five business meetings; nearly as many socials; visited many friends in their homes, and entertained at my room over two thousand persons with private conversations. All of this was done without any consideration as to price; only one individual laid down 50 cents, where the many went away expressing words of the deepest gratitude, and saying: Mrs. Lyman, if you had put a price upon your work, we should have been obliged to have gone unfed for that which our spirits were so hungry, and actually starving, with no one proffering us the needed food, because we had no money to pay for it.

Angels look down with pity upon the selfish ways of those who offer a stone, instead of bread, to those famishing.

I also attended the morning conferences each Sunday, and delivered an afternoon and an evening address, beside going to other meetings during the week held by other societies.

From overwork, I have been obliged to keep very quiet for the past two months, only lecturing Sunday evenings. These resolutions were passed by the Board of Directors of the Harmonial Association.

Whereas, Mrs. Mary C. Lyman, the regularly appointed lecturer and pastor of the Harmonial Spiritualists' Association of Los Angeles, has officiated as such since February, 1898, and

Whereas, this lady has diligently and faithfully performed the duties of her office in a manner alike watchful to the interest and welfare of this society, and creditable to herself under trying circumstances. Therefore, be it

Resolved, that the Trustees of this Society, deeming it incumbent upon them to voice their sentiments in regard to these facts in this manner, recognize the efforts made and results obtained by Mrs. Mary C. Lyman, and thank her for her work. ERNEST ABS. HAGEN, *Sec.*

I am now in San Diego for rest and recreation. MRS. MARY C. LYMAN.

Buckingham House, corner D and Second streets, San Diego, Cal.

Effects of Spirit Control.

TO THE EDITOR:

Dr. Brown's able article on page 3 of the JOURNAL for Aug. 25th, under the above heading, to my mind is the most useful article ever appearing in print, more especially as it is proved true by my own varied, similar experience. Like Dr. Brown, I can cite cases. Many undeveloped public mediums are obsessed (controlled) by undeveloped spirits. This is shown by many of their "tests," "messages" and vague generalities, such as "*seeing* a material change coming soon," etc. Likewise the aspirations, judging by the utterances of such undeveloped mediums, being confined to the one solitary desire expressed, viz: "to be able to make money" out of such mediumship, show that such classes of "controls" are very *material*, indeed, and which surely points to conditions existing that are neither spiritual nor progressive in the opinion of DON MCLAINE.

Young People's Spiritualist Union.

TO THE EDITOR:

This Union is now thoroughly organized, and preparations are being made for the organization of local unions in every locality. The amended constitution and by-laws, together with a model constitution and by-laws for local unions, are published, and will be sent on application, with all information. Address,

I. C. I. EVANS, *Pres. N.Y.P.S.U.*,
1352½ B St., S. W., Washington, D. C.

☞ Dr. G. Beckwith-Ewell, and Mrs. Ella M. Hull, were married on Friday, August 19, 1898, at Wareham, Mass.

☞ Dr. Ravlin has gone to Chicago, where he will find many old friends and acquaintances.

☞ John Slater has been giving spirit messages at Lake Pleasant Camp, and will visit Boston, New York, and other places before returning to San Francisco. He has been drawing the crowds by his phenomenal tests.

☞ The First Spiritualist Church of Columbus, Ohio, has leased the Masonic Temple, on Third street, in which to conduct their public services for the ensuing year. The interior of the building has been repaired, decorated, and refitted and will compare favorably with most of the churches of the city. Mrs. Carrie Fuller Weatherford and her daughter, Essie, who is a child psychic, will have charge of the services for the coming season:—*Columbus Dispatch.*

Clairvoyant Examination Free.

By Dr. E. F. Butterfield. Beyond question there are hundreds of (so-called incurable) individuals that could be restored to health if the cause and location of their diseases were understood and pointed out. He will satisfy you he understands your disease perfectly. Enclose lock of hair with stamp, name and age. DR. E. F. BUTTERFIELD,
11t8 Syracuse, N. Y.

A Wonderful Psychic.

Testimony of the Press and People to the Remarkable Powers of

DR. MAX MUEHLENBRUCH,

OF OAKLAND, CAL.

Out of two groups of prophecies recorded by Dr. Muehlenbruch in the PHILOSOPHICAL JOURNAL within the past six months, so many have been fulfilled with such accuracy of detail that Spiritualists as well as investigators, in all parts of the world, became sufficiently interested in his prophetic, psychometric and clairvoyant powers to write him for psychometric readings on a lock of hair, ore, etc.

As a result of these readings to total strangers, he has hundreds of letters filled with enthusiasm or astonishment at the remarkable results. Below are a few extracts from some of these letters, selected almost at random, together with editorial acknowledgment from periodicals, the editors of which Dr. Muehlenbruch had never so much as heard of until receiving their letters for readings:

"We have had laid before us a very remarkable psychometric reading of life and character, by Dr. M. Muehlenbruch. We know the subject well. A very short letter was sent by him to the Doctor (P. O. Box 118 Oakland, Cal., U. S. A.), and he received, in reply, a letter covering six very large pages, giving a really astonishing summary of our friend's life, character and faculties. The letter closes with certain predictions concerning England of a very serious nature. Time will show."—*Light*, London, Eng.

"Noticing the high encomiums which appeared in the San Francisco exchanges on the psychometric powers of Dr. Max Muehlenbruch, of Oakland, we sent a short note to him.... We have just received his psychometric reading, which is certainly to us a demonstration of his lucidity as regards the past, also with regard to our temperament and characteristics.... There are at least eight distinct events in our past life referred to by the Doctor that have never appeared in print, and half of these are not known of by our most intimate friends. We doubt if the few persons who knew of the other half at the time of their occurrence have any recollection of them now, as they occurred many years since."—*Harbinger of Light*, Melbourne, Australia.



DR. MAX MUEHLENBRUCH,
Box 118, Oakland, Calif.

"Dr. Max Muehlenbruch is one of the truest and grandest mediums in the West. During the past two years he has developed the strongest powers as a psychometrist, and also as a diagnostician and psychic healer, and has gained a large practice. His friends in Los Angeles, where both he and his excellent wife are favorably remembered, will be pleased to hear of his success."—*The Medium*, Los Angeles, Cal.

The wife of the editor of *The Spirit of Truth*, of Hot Springs, Ark., (a paper of which he had never heard) wrote to the Doctor for a reading. In giving it, he described both herself and husband, with characteristics, etc. In an editorial on "Psychometry," the editor quotes a large section, both from the part for his wife, and that relating to himself. Of the former he says:

"All this was just as true as if written by one who had always known her."

Regarding the portion of the reading relating to himself, he says:

"The reading of our past is true to the letter." In another part of the editorial is this endorsement:

"Amongst modern seers, none are more gifted, so far as we are informed, in this spiritual gift, than Dr. Max Muehlbruch, of Oakland, Cal."

279 McNabb St., North, Hamilton, Ontario, Canada, Aug. 1, 1898.

Dr. Max Muehlenbruch, Oakland, Cal.

MY DEAR SIR:—Your reading of my character is strictly correct, and your diagnosis of my case is also correct. Yours faithfully, JOHN HALL.

116 E. Iowa St., Evansville, Ind., May 17, 1898.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR AND BRO.:—Your psychometric delineation of myself came to hand all right yesterday, and now am impressed to write you what I think of it. I could not have told you my past and present life (with few exceptions) better than you have it. Your friend,
J. W. RUMINER, M. D.

Congress, Ariz., Aug. 15, 1898.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR DOCTOR:—Inclosed I send you another sample of ore from another claim. You have told me so many things that I know are true that I have confidence in what you may tell me. Yours truly,
D. L. ROBINSON.

160 Logan St., W., Belleville, Ill., July 5, 1898.

Dr. M. Muehlenbruch, Oakland, Cal.

DEAR SIR:—I received that reading you sent me, and I must say that indeed you are correct all through. Yours truly,
MRS. JOHN HAY.

Caddo, Tex., July 24, 1898.

Dr. Max Muehlenbruch, Oakland, Cal.

DEAR SIR AND BROTHER:—The psychometric reading you sent me on the 16th inst., has been duly received. Please accept many thanks for same. I am satisfied you never heard of me before, nor knew that I was in existence until you received my letter. Yet the reading is a very remarkable one. In reading it, I underscored every distinct fact you mention and counted them up. I am surprised to find you have referred to 23 distinct facts in regard to my person and past life, and others pointing to facts that I am more or less in sympathy with: and I say again, many thanks. I am, Fraternally yours,
PETER SWENSON.

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Don't Shirk.

I know not whence I came,
  I know not whither I go,
But the fact stands clear
That I am here
  In this world of pleasure and woe;
And out of the mist and murk
  Another truth shines plain—
It is in my power
Each day and hour
  To add to its joy or pain.

I know that the earth exists;
  It is none of my business why.
I cannot find out
What it's all about—
  I would but waste my time to try.
My life is a brief, brief thing;
  I am here for a little space,
And while I stay
I would like if I may,
To brighten and better the place.

The trouble, I think, with us all
  Is lack of high conceit;
If each man thought
He was sent to the spot
  To make it a bit more sweet,
How soon we could gladden the world,
  How easily right all wrong,
If nobody shirked
And each one worked
  To help his fellows along.

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[It was inserted on Sept. 1.—ED.]

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

Children's Department.

True to our promise, we begin in this issue a story for children. We hope to interest the little ones and draw them out in expression of their own thoughts. The story which follows is true in every particular, and we hope will interest both young and old.

LITTLE FREDDIE.

I want to tell the children who read the "Children's Department" in the JOURNAL about a dear little boy whom I once knew, who lived a little while in his earthly body, then went to the spirit-world, to grow in knowledge and stature, as children grow on earth; they go to school and study and learn lessons which will make them wise and useful when they grow up. The spirit children also learn how to come to their friends here, and tell them of their homes and happiness, of the dear friends they find there, and many things to gladden the hearts of the loved ones here.

All spirits cannot do this, as many people do not know that those whose bodies have died are living in spirit; so the spirit friends of such people have to wait, sometimes, until their friends also go to the spirit life; then they find the ones they thought lost, living in beautiful homes, loving and caring for them, while they grew in wisdom and beauty.

Freddie lived in a beautiful eastern city, by the side of a swift flowing river, where he watched the sails of vessels as they passed up and down, and the swift steamers with the black smoke rising toward the sky. He did not play with other boys, as he was a nervous, delicate child, and their loud shouts, laughter and rough games frightened him; so he amused himself in various ways, with books and pictures, asking about them, then making all sorts of stories about them.

Often in the Summer-time his Mama and others went on a steamer to a little island where wild flowers grew, birds sang and the squirrels chattered and leaped in the trees. Then Freddie grew wild with delight and shouted and sang with joy. He loved all living things, especially horses, and his ambition was, when he became a man, to have horses to care for, to ride and drive; he said his horses should always have flowers on their heads, as he once saw some horses decked with roses in a holiday procession. Strangers often mistook Freddie for a girl, with his fair, curling hair, large, expressive blue eyes and gentle, loving ways.

[CONCLUDED NEXT WEEK.]

☞ **Don't fail to see the Books on advanced thought, for sale at 1429 Market St.**

Aftermath of the Convention.

There are two "Johnsons" on the new State Board. If there is as much fun in them as in the play called "Too much Johnson," we may look forward to lively times for the year to come.

In the heat of debate we sometimes forget to be courteous. The thanks of the Spiritualists of California are due to the First Society of Progressive Spiritualists, for the use of Occidental Hall for our business meetings during the convention. This adds another mark to the already long list of helpful deeds to the credit of this society.

Officers of societies who have not already paid their donations to the N. S. A. must not forget that action is just as essential as talk. Send in your donations to Thos. G. Newman, Secretary, 1429 Market St., before October 1, or just as soon as possible.

The delegates-at-large made quite a record in the Convention. We hope next year to welcome them again as accredited delegates from organized and prosperous societies. It is not too soon to begin *now*.

The Mid-Week Meetings.

Mme. E. Young held three mid-week meetings. Last week the one on Wednesday night was a JOURNAL meeting.

Dr. Rin-Es, at 335 McAllister St.

The People's, at 111 Larkin St.

Mme. Florence Montague, at 305 Larkin St.

The Mediums' Protective Association, at 112½ Oak St. This society having finished its series of meetings at this place, will take a short rest and then start again with renewed vigor.

The Spiritualists' Directory.—The State Association propose to issue, as soon as possible, a directory of all Spiritualists in California. This is the first step toward the organization of the State. Let every locality furnish its list and the work will soon be accomplished. Revised copies of the Constitution and By-Laws will soon be printed, containing the latest amendments and statement of principles. These will be sent to every Spiritualist in the State.

San Jose.—We rather like the style of the Garden City Spiritualists. They came to the Convention in a body strong in numbers and enthusiasm. They wore attractive badges and their faces were illuminated with the light of truth. If the whole State would follow their example we would have to secure Mechanics' Pavilion for our next convention.

Mrs. R. Shepard Lillie returns to this city on the 17th inst., from the Eastern camps. We have missed her, and will let her off this time, if she will promise not to run away any more. On Sunday, Sept. 18th, she resumes her lectures in Occidental Hall, and those who fail to attend will miss "half their life."

Universal Spiritual Association.—At 20 Eddy St., last Sunday the discussion turned upon the question, "Is it possible to realize or attain an ideal?" The subject became so facinating that it was continued for next Sunday.

The Free Thought Society has moved into new quarters at 997 Market St., and indulges in free discussions every Sunday evening. We suggest that they exercise their freethought in the consideration of this question, "The difference between a freethinker and a liberal."

The Union Spiritualist Society meets every Wednesday evening at Dr. Palinbaum's hall, 856½ Isabella St., Oakland. Last week a large audience was entertained by Mrs. Bigelow of San Jose, and Mrs. Archer, with remarks, and Mrs. S. Cowell gave the tests to the satisfaction of all.

Oriental Hall, 605 McAllister St., was "full," as usual, on Sunday evening. Genuine merit and honest effort seem to meet with reward, in some instances at least. Mme. E. Young, the marvelous spirit medium, conducts these meetings.

R. A. Stitt still pursues the even tenor of his way as healer and test medium. His public meeting is held at 335 McAllister St.

The Free Meeting, at 997 Market St., was a complete success last Sunday evening. We would suggest that in a test meeting less talk and more tests would be more satisfactory to the people. These meeting are conducted by Mesdames Robinson, Griffin and Drew.

Obituary.—On Friday morning, Sep. 9th, another noble soul passed on to higher and better experiences—A. C. Darling, who has written so many inspirational poems under the *nom de plume*, *Amiga*, for the JOURNAL. By his passing the commonwealth lost a good citizen, the wife a fond husband, and the writer a warm personal friend. "He is not dead but gone before."

☞ **Remember the Occult Book Store, 1429 Market St.**

Dr. Rin-Es' Birthday Anniversary on Sept. 7, was a very decided success. At his meeting, last Sunday, Mrs. Heussman gave a lecture and tests in the evening. The other mediums and speakers were, Dr. Rin-Es, Marshon, Wilson, Barclay, Bird, Gillingham, Hanson, Vigars, Davidson, Seeley and others.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

Societies and Meetings.

☞ Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], $3.00 per month.

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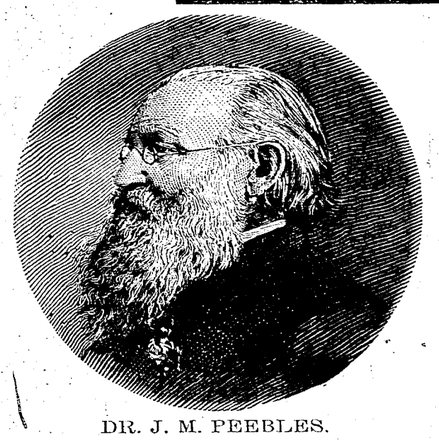
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THE BORDERLAND.

Russia's Political Medium.

[*Read by his father at the International Congress of Spiritualists in London, June, 1898.*]

His name was Henry von Langsdorff, and his mission was to save the Russian Empire from a fatal Revolution by the Nihilists. His father was born in Rio de Janeiro, in Brazil, and his grandfather, Baron George von Langsdorff, was the Russian Ambassador there from 1820 to 1829, and returned in 1830 to Europe. Henry's father was one of the republican leaders in the revolutionary times of 1848, and was compelled to emigrate to North America, where Henry, the medium referred to, came into the world in 1850, in Erie, Pennsylvania. When an amnesty had been granted, Henry's parents returned to Germany as convinced Spiritualists.

In the great war of 1870–1 Henry had to join the Baden forces against France; was wounded the day before the capitulation of Strasburg; returned, when healed, to his regiment before Belfort; and came, disgusted with military affairs, to his parents.

He desired to try his fortune as a merchant in the United States of America, and his intentions finding no opposition from his parents, he returned to his native country—North America. But the fatal crisis of 1873–4 drove him back to Germany.

His mother was at that time a good speaking and, occasionally, clairvoyant medium. So when Henry once introduced a Russian gentleman (Mr. Munster, 1893, who was likewise a Spiritualist), his mother went into a trance and said: "If this elder gentleman will magnetize this young man, the latter would become a grand medium."

Mr. Fr. Munster was a magnetizer, and had already developed some mediums in Belgium and Paris. So Henry in a very short time became a speaking, writing and physical medium, and shortly after this wrote a well-executed manuscript, with remarks in Greek, though he had never had a Greek book in his hands.

His guardian spirit called himself "Dabot," and said that his name when on earth was Dominic Francois Aragon, and that he was born in Paris, in 1793, where he was employed as director of the Astronomical Academy. Besides "Dabot" there were also "Hahnemann," the father of Homeopathy, and "Napoleon I.," who professed to be guardians of the medium.

From other mediums as well as Henry's mother when in trance, came the prediction that he would have a mission to fulfill in Russia. This the parents did not believe, nor would they give their consent thereto.

Once I asked "Napoleon I.," who spoke several times through the medium's mother, "How is it that you will now help Russia, although it was your prime object when on earth to make war upon that country?" To which Napoleon answered in an earnest manner: "Millions perished in this land through my egotism, and I suffered tremendously in consequence. I can relieve my conscience only by helping millions to happiness."

Finally the parents consented, but the evening before the medium started they proposed to hold a seance *en famille*, when "Dabot" persisted that the medium had a mission in Russia.

The medium started for Leipzig, where he expected to see Mr. Aksakow, who was at that time in Paris, and who returned to Russia via Leipzig. But "Dabot" informed the medium: "This is not the man who can introduce you to the Czar."

Henry then went alone to St. Petersburg, but while the parents expected a letter from Russia, there came the news again from Leipzig (Sept. 4, 1879): "I am expelled from Russia, but shall soon return there again."

The Emperor of Russia had gone to Warsowia just the day before, and General Surow, then Governor of St. Petersburg, to whom Henry presented himself in his capacity as medium



A Lion Hypnotized by a Girl.—See Page 3.

and protector of the Czar, believed him (Henry) to be crazy. He ordered him to be examined by a physician, who knew nothing of Spiritualism, and who declared Henry to be insane.

Mr. Munster, the medium's magnetizer, then gave up all idea of success, and declared that now it would be entirely impossible that Henry could ever return to Russia. But the medium himself never gave up his hopes. Meanwhile the father declined to supply his son any further with money, and wrote to Henry to look out for a situation in a mercantile house.

Meanwhile Henry gave tests in Leipzig, and was entirely without means. One day "Dabot" told him: "Now is the very time to return to St. Petersburg." "All right, good guardian," was the reply, "but I am out of money." "Oh, nothing so easy for us as to support you. Pay a visit to such and such persons." The medium followed the advice and was greatly astonished to get, unasked, from two persons 300 marks each as remuneration for the tests they received

On January 19, 1880, the parents got a letter from him from St. Petersburg, commencing: "Hurrah! the spirits have won the battle." The medium had arrived in St. Petersburg in the evening, and the next morning his guardian had whispered in his ear: "Now go to the Hotel de l'Europe and ask for the Countess Galves; she will introduce you to the Grand Duke Constantine, and through him you will be introduced to the Emperor." His curiosity as to whether there was such a lady in the hotel named was mixed with doubt; but soon after reaching the hotel he learned from the porter that the Countess occupied three salons in the front part of the house.

The Countess was astonished to hear from the young man about his medial mission, and asked if he could give her a proof.

"Oh, yes," said the medium.

"When, if you please?"

"Well, immediately, if you wish."

He then went into a trance, and when he woke up found the Countess in tears. She then said that the Grand Duke would come to-morrow to take tea with her, and that she would speak to the Grand Duke about him, and three days afterwards the medium received an invitation to appear before the Grand Duke, who also asked for a test. The medium agreed, and when he came to his normal state he saw his Highness, in the presence of his secretary, taking a writing-slate out of a drawer. He handed him the slate, with the words:

"I asked you a political question—the same question that I asked the medium Slade, and he gave me that. Read for yourself."

On the slate was written: "This question will soon be answered to you by a German medium."

"You are this medium; yes, I will present you to the Emperor," said the Grand Duke.

A strong feeling of gratitude came over the parents when they read Henry's letter, containing the ratification of the medium's mission.

The medium received a monthly salary and rooms in the Grand Duke's palace, and married a Swedish lady.

At that time Russia was ruled by the grand dictator, Melikow, protector of the Czar's personal safety. But the medium was always a greater detector than he (Melikow). For instance, in November, 1880, the Emperor was informed by the medium that the Winter Palace was undermined. The Czar would not believe it, and said, "My dear Baron, you have given me many tests of your clairvoyance, but such a thing is impossible for me to believe."

"Your Majesty, I will draw a line on the street under which the wire has been laid; it comes from the house opposite."

"No, young friend, I cannot give an order to explore that spot; it would be a mistrust of my brave soldiers who stand on guard."

"Well," said the medium, "then must fate have its accomplishment; in half an hour the catastrophe will come."

In the street the medium met an officer, who asked him: "Ah! Baron, you have had an interview with the Emperor?"

"Yes, the Winter Palace is undermined, and will blow up in half an hour, but his Majesty will not believe it."

"What! what do you say? the Winter Palace undermined? That's impossible! May I go with you?"

Both entered a restaurant which was near at hand, and exactly at the expiration of half an hour the explosion took place, and immediately afterwards a lackey made his appearance and called the medium to the Emperor, who embraced him, saying: "Oh, dear friend, how I regret not to have paid attention to your warning."

The dictator Melikow saw a rival in so clever a medium, and when the Czar, as he generally did in the spring, went to Livadia (May, 1880), Melikow sent the medium with important documents to Paris. He handed him a thousand roubles, but at the same time secret orders were given that he was to be robbed before reaching the German frontier. The medium told me afterwards that he at a certain time became very sleepy; and when he awoke his pocket-book was gone, but, strange to say, the documents were still in his possession. In Berlin he deposited these documents at the Reichs Bank, and obtained an audience with the great Reichs Chancellor, whom he told freely about his spirit mission in Russia, and that Melikow had sent him with the documents to Paris, and that he had been robbed of the roubles but not of the documents.

The great Chancellor appointed a second interview with Henry for the next day, and then asked him in evident astonishment: "What position did you hold in St. Petersburg? How came it that you got such documents into your hands?" Henry knew very well the contents of the papers, but asked: "Are those documents, then, so very important?" "Important!" exclaimed the Chancellor; "so long as I have been Minister I have never had such important proofs in my hands."

The medium had several audiences, and the third time found the great Moltke present; but I must not tell what discourse those two heroes had with the medium.

Henry did not fail to go also to the Russian Ambassador in Berlin, and to tell him of the robbery that had befallen him. Some days later the Grand Duke Constantine came to get back the documents. To him and to the Ambassador, Subarow, in Berlin, the medium repeated that he had warned the Emperor not to go the manége, or if he did so to return always at a quick gallop. Without this precaution he would be lacerated with bombs. This prediction was also given by other mediums.

Spiritualism is well known at the Court of Berlin; Wilhelm I., Friederich Wilhelm II., Bismarck and Moltke were well acquainted with it. For instance, Moltke, in the above-mentioned audience with the medium, related that one morning in 1870, just before marching against France, he was lying in his bed, not dreaming and not sleeping, but in a kind of light slumber, when, as he said, "At once I saw a white flag unfurl itself before my eyes, and thereon was written, in golden letters, 'Be moderate in victory.' Do you know, B., how often I had to remind you of that flag?"

New troubles awaited the medium, for soon afterwards Alexander II. was lacerated by bombs. The medium was now without means in Berlin; but his guardians always told him that he would return again to St. Petersburg.

Henry found in Berlin an appointment as book-keeper in a brewery, and was contented, but fate is often very mutable. His principal came to grief, and in consequence Henry lost his situation, and was glad to accept a position as inspector of a branch of the Hygienic Exhibition in Berlin (May, 1882). But fire broke out in the exhibition and his little hut was also destroyed, together with his small stock of furniture and clothing. He and his wife had then nothing left them but what they were wearing. The committee, however, paid him a hundred marks, and acting on an inner impulse, he went to Frankfürt.

Strange to say, the Russian Government must have watched him. In Frankfürt he received the visit of a man of the Russian Embassay in Wiesbaden, who asked him if he would not like to go to Geneva, where three Russian generals would receive him. The medium agreed, but asked for the means for his journey, and these he received. On October 8, 1882, he went to Geneva and entered the hotel, the name of which had been given him, where the generals were waiting for him.

"What do you wish from me?" he asked.

"Well, there are three Nihilists, who are the leaders of different committees, and we wish to know if they are here or elsewhere. We were told that you are the man to find that out."

"Perhaps, yes. But have you photographs of them?"

"Certainly; here they are."

"Well, to-morrow morning I shall be able to give you clear guidance."

The medium on going to bed, asked for information. After that he heard the well-known voice whispering in his ears: "The person represented by the first portrait lives in such and such street, No. 24, the first floor upward, the first door to the right." The domicile of the persons of the second and third photographs was also accurately given. The medium wrote the different addresses on the back of the pictures and went to sleep. The next morning he saw the generals, who at once asked: "Well, can you give us what you promised?"

"Yes; look here, I put the address on the back of the photographs."

Their astonishment was great. They asked: "But how could you get that in such a short time? And what shall we do now?

"Well, now, let us first have our breakfast, and then we will take a cab and look for the addresses."

They drove off, and before they had to turn to the left in the indicated street the medium ordered the driver to stop. They stepped out and walked along.

"Here is No. 24," the medium said, "but don't stay; come along to the next corner."

Here they deliberated as to who should go in to assure himself of the fact. Each wished that the other should go. "Well," said the medium, "of what are you afraid? Just go upstairs and ask if a room there is to be let." "*Parbleu!*" exclaimed the one, "I did not fear the cannon-balls before Plevna, and why should I now tremble before one Nihilist?"

A few minutes later he came back in great exultation, saying: *Je l' ai vu, je l' ai vu; c'etait lui, je vous assure, c'etait lui, c'etait le veritable homme.* (I have seen him, I have seen him; he is there, I assure you, the very man.) The conversation was carried on in French, because one of the generals did not understand German.

The medium had some trouble to quiet the excited general, so as not to create a sensation.

The second and third addresses were alike verified in the same way.

On the following night the medium was informed of many other things in regard to the Nihilists, and every notice was sent to St. Petersburg by the generals.

The medium having been instructed by his guiding spirits, for his own security, took a private lodging. On the third day the three high officials entered his room in great exultation. The generals related that they had sat in a restaurant, and conversing in Russian, near a man who was reading a newspaper and was sharply listening. As they went away, the man followed and soon was joined by a second and then by a third, all of them standing now before the house.

"Why!" said the medium, "and now you come to me? Well, now I also am compromised! But let me look at them."

As he went to the window, he felt some power pulling his coat and heard the whispered words: "Tell these three generals to leave Geneva immediately; if not, they will be killed this evening. You may stay until to-morrow, but the first train must take you home."

The medium repeated to them the warning, and they followed the advice in great haste.

The medium paid a visit to a friend and returned home late. As he opened the house door, he felt again the warning pull, and heard the whisper, "Speak first into the passage before you enter it." "Who is there?" he called aloud. No answer came. "Who is there? Answer, or I fire."

He then heard the rustling of a silk dress and in the gaslight there appeared a lady of about thirty years of age, who said: "Who are you? What force have you about yourself that hinders me from raising my right hand? Why is my right arm lamed?"

The medium took the lady out into the full gas-light and asked: "Tell me, what wrong have I done to you that you intend to kill me?"

The lady replied: "Not to me, but to our holy mission. You are an enemy to Russia, and upon me fell the lot to kill you. The Russian people live under a mightily oppressing ruler. My own father was sent to Siberia without knowing for what. I was then sixteen years old and swore to avenge him. Now the very time has come. I am a Nihilist, and perhaps you do not know the sacredness of this word."

What do you intend to do? asked the medium.

"We will keep quiet through the winter, but when spring comes we will strain every nerve to undermine the government."

"Keep quiet," said the medium. "Russia will be saved from the oppressive power, but not by the Nihilists, by another force."

The lady exclaimed, as if freed from a charm: "Heaven! What have I done? Oh, miserable creature!"

The medium: "What have you done that is so very extravagant?"

The lady: "Oh, you know nothing about our binding oath. Oh, I am a traitress!"

The medium tried to console the poor lady and told her to have courage. "The three Russians are not killed, and you can say that you could not find me. Good-bye; perhaps I may see you in better times."

The three generals were willing to take the medium away with them to St. Petersburg, but he wished to stop a fortnight with his parents and to gain power for his new great work in Russia. Exactly fourteen days later the medium received money wherewith to go to St. Petersburg.

The medium had now almost every evening and often in the daytime a private seance with Alexander III. and the Empress. At times the medium spoke in trance, but mostly through a very simple psychograph, constructed by the spirits. On a board the letters of the alphabet were written, not in order, but promiscuously; then a saucer was marked on one point with a black spot. By laying the hand of the medium on the saucer it moved quickly about. The Emperor called the letter pointed out by the black spot, and the Empress wrote it down. (The reason of this manner of communication was that the controlling power could not in that manner be disturbed by other spirits.)

Every advice of the spirits was strictly followed. The Emperor had to promise that only the notorious robbers who committed murder should be transported to Siberia. The young men, especially the Nihilist students, were placed "for punishment" in the military school. "By such mildness you create reconciliation and win intelligent officers," the spirits said.

The medium was also admitted to every session of the Ministerium; and every Minister had to take a sacred oath never to speak about the medium—on pain of immediate *deportation* to *Siberia*.

And the medium himself his guardian spirit forbade to accept any decoration, title, or present of money, except his salary for living; but the medium had free lodging in the Imperial palace, coach and horses out of the Imperial stable, and a free card to all public institutions.

What I heard by letters and sayings of the medium I dare not make public, but it is preserved in a special manuscript that I have written down. It may be sufficient to say that the above-named magnetizer of the medium (Friedrich Munster, who once came to St. Petersburg on a visit to his sick old father) wrote to me (April 15, 1883): "Dabot [the medium's guardian] fulfils one wonder after another, and if it so goes on, the end will be brilliant. I am glad to have seen and heard personally so much."

The Imperial Coronation (May 8, 1883), of the preparations for which the journals related so much, only came to pass when, by the astonishing detection of the medium, it was found out that eighty-seven chests, signed and addressed So-and-so, with the declaration, "Glassware from New Orleans, N. A.," were deposited in Moscow. These chests (so the spirits said) were filled with small, flat glass shells, besmeared on the surface with a chemical preparation. If thrown over people they would have exploded and done great damage. The search showed fully the truth of the warning. The detection of this mystery brought great depression on the Nihilists. Many of them were killed as supposed traitors by their own confederates.

The coronation was propitious, and it went off without a single disturbance.

The medium had to go with the Czar and Czarina to Moscow. Whilst driving, the medium went into a trance and must have spoken important words, as the medium, when coming to his normal state, found both their Majesties in tears.

During the whole of the festivities the medium had without interval to be at the side of the Czar. When all was over, the Emperor asked the medium: "Now, dear friend, what do you wish for yourself?" The medium afterwards told me: "It was then as if a great hand laid itself on my lips, and I felt compelled to say: "Your Majesty, I have no wish." The Czar was astonished, but ordered an increase of his monthly salary from 100 roubles to 200 roubles.

Of the political efficacy of the medium; of a previous prevention of a conflict with England; of discourses of the medium with Germany's greatest statesman (whose son was expressly dispatched to the Ambassador of Germany in order to watch the medium); of political revelations and advices, and finally of the detection of the chief press of the Nihilists in the cellar of the Imperial Institute for young ladies in Warsaw (at first the Czar could not believe this), and many other things, I must at present not tell anything. Only this much may be said, that both the Emperor Alexander III. and her Majesty were highly esteemed by the medium, as excellent, humane souls, who lived in exemplary wedlock and were full of love for the welfare of the Russian nation. Very often the Czar (also his father, Alexander II.) was willing to give a free Constitution and a Parliament, but the spirits told them, through the medium, that such an act at that time would lead to great calamities; first, they said, let the people be instructed to read and to write; and stop the corruptibility and cheating of the commissioners. It would have been a crime to give a free vote to an uneducated population; even as it had been a great mistake to annul the servitude at once, instead of doing so by-and-by.

The eminent German Chancellor once said to this medium: "If you, with all the testimonies you can give, would publish what you have done, you would throw the whole European politics out of order."

Girl Hypnotized a Lion.

Miss Freda Schmidt of Tempe, Ariz., faced a formidable specimen of the lion species the other day and made him toe the mark as meekly as though he were a lamb.

Miss Schmidt was one of a jolly camping party on what is known as the Bellamy range of mountains. One day at noon they selected a convenient cave as a dining-room, and had just finished their meal when a shadow loomed up at the mouth of the cave, almost obscuring the sunlight, and causing a veritable pandemonium of terror. The uninvited guest was a lion. He made a plunge at the group.

Each fled, with the exception of Miss Schmidt, who, too paralyzed with fear to move, fixed her eyes in wild fright upon those of the lion.

There was silence for full three minutes. To the girl and her friends outside it seemed like three eternities. Then the unexpected happened. The monster slowly turned and walked out of sight. The party all declare that Miss Schmidt hypnotized the beast.—*San Francisco Examiner.*

Clairvoyant Symbols.

I am aware of the fact that an article of this kind will not be understood by all who chance to read it, and even the few who read the article over many times will at each reading find new grains of truth, but will leave much for those who search, like the woman in the Bible story of the lost coin, who searched diligently until she did find it.

There is no practical difference between dreams and clairvoyant sight. It is in dream language we get our first simple lessons from the Deity. These lessons come to one, first in plain and simple symbols, easy to understand at first; but they grow more difficult of solution as one advances in mental strength. From a material standpoint there is no way to make one's self understood, from dream language or clairvoyant sight.

Rider Haggard, called the "king of novelists," in the story of "Nada, the Lily," has written a good story for clairvoyants to not only read, but study. The story was laid in Zululand, among base, cruel, warlike tribes, among people living on a low level of carnal, or material pleasures. If a more intelligent race of people had been selected for this story, it might have given offense; for, in this story, the King led his men to war, victory, and to slaughter, taking no prisoners, nor showing mercy to the women or children; different from the way our generals do to-day.

In this story, he has grouped together the beautiful symbols, of swamps, lakes, plains, hills, mountains, rocks, caves and forests. In the woods there abound lions, wolves, deer, lizards and birds. On the plain there are vast herds of cattle and abundance of corn. The kings go to war and to conquest; the cities are walled with strong stockades, the gates of which are protected day and night, by armed guards.

The walls are torn down, the guards killed, and the people slaughtered. With all their sorrow, they court, marry and gossip. I refer to these, for they are all symbols that come in dream language, or clairvoyant vision, and each object has a distinct meaning of its own.

A person in Maine, and another in Oregon, dreaming of cattle, or corn, are listening to a story being told them by the Deity within. In "Nada, the Lily," Haggard arranges the symbols in a beautiful story, looking from a material standpoint. It was not for that he wrote the story.

In the story, Galazi, one of the heroes, is to scale a tall mountain, in search of a man that had gone there many years before and had died. The mountain is shaped like a woman sitting on a rock. Many people go with Galazi to the feet of the lady of the mountain, where flows a swift river.

Galazi plunges into the stream and is carried under, for a short distance; he puts forth great efforts and soon reaches the other shore. Here he finds a path leading up the mountain where others have gone in an attempt to scale the mountain. He climbs the rugged path until he comes to the woods where the trail ends. He hears wolves and is confronted by them. It is plain now to Galazi why the trail ends so suddenly—the people who have come over the trail before him have turned back at this point. The hero takes courage, and, armed with the Magic Club which he is to have as a reward if he gains his object, he presses on and defies the wolves. He reaches the cave in the shelf of the mountain, and in the cave he finds the remains of the party he was in search of, but before he could get the man's remains, he was forced to kill two of the wolves who were leaders of the band. The mountain, when gained, was found to be the key to success, when properly applied. Morning and night there streamed from the cave, or rather into the cave, beams of golden sunshine. We must now leave "Nada, the Lily."

Have you crossed the rapid river? or have you found the water shallow and smooth in your dream, or clairvoyant vision? If you have met with brooks, lakes, or rivers, and have not crossed them, you will come to them again and each time find yourself in deeper water, and nearer to the other shore. Do not fear to breast the water if it appears rough, or to wade if the water seems deep; no harm will come to you if you are brave. When the water is once crossed and the other shore gained you will not be tried in that way again; the water will be used after that as a symbol in answering your questions. The same with the mountain, if you are on the mountain in dream or in clairvoyant vision, you will return again and again until the summit is reached. How long between visits, the trips to the mountain, depends all on the interest you manifest—two, three, five or ten years between visits; it is for you to say. The mountain, when gained, will be used in both dream and vision, in answering your questions, or in lessons given you by the Deity within, who never tires in talking to you when you have time to listen.

You may see the summit of the mountain from its side when partly up to the summit, and you may retreat back to the low valley and never see the mountain again. Have you seen wolves, and been attacked by them, in dream? If you have gone far up the hill, or mountain, you have. Do not fear them; they will not harm you if you will be brave. Try it the next time you see them, and see them run. It is supposed by some mental students that these wild beasts are cruel thoughts we have let escape, in our selfish mode of living. Timber, when seen in clairvoyant sight, means a nation, race, or collection of people. A tree, if large, means an adult; if the tree is small it means a child. It depends on how these symbols are used, as to what they mean. One dare not let the slightest detail pass unnoticed, or the answer, or lesson, is spoiled. In an answer to a question, where a nation is concerned, the tall cedars would mean the rulers of that people.

It was not an idle symbol, when, early in the present war, a battle-field was seen, and on the ground there lay four dead soldiers, some distance apart, each dressed in the uniform of his respective country, representing that there would be four nations engaged in the war. From the middle of the field there was seen an American officer, riding a bay horse; on the horse there was an American flag, wrapped around the horse's neck and over the front of the saddle, the flag hanging down to the horse's knees.

"Events cast their shadows on before."

There is a difference whether you are watching the symbols, in answer to your questions or you are simply waiting for them to come, when the mind is cleared of all worldly care, and made clean, ready for the message when it does come.

Should you be perplexed over some problem of interest to you, ask the Deity, in *silence*, when you will get the answer in the form of sparrows hopping about in search of food, or it may be answered by the presentation of beautiful flowers; they both meansuccess. There are also answers in the negative, but of these we will not speak at this time.

A mental student desired to restore harmony between two ladies, who at one time were warm friends, but had grown to hate each other bitterly. At each time they were addressed, in silence, and asked to "forget and forgive," there would appear a bouquet of beautiful roses, suspended in the air. The ladies are now at the beach, rolling and tumbling in the surf together, like two lovers. It does not make any difference to whom the symbol comes, be they Zulu, or American, the meaning is the same. Birds, flowers, cattle, corn, horses, swine, trees, rivers, or mountains, when appearing to one in dream, or clairvoyant sight, have always the same meaning when used in the same way. It is not the language of children, but the language of the Deity to angels. When we read a story by Haggard, we lay down the book at the close of the story, saying to ourselves: "There is something yet he has not told us; he has kept back some beautiful gem."

Vancouver, Wash. F. P. WAGNER.

The God of Jacob.

In the Old Testament, whenever the Lord is said to have appeared to anyone, or spoken to anyone, it was the tutelary deity, Jehovah, of the Elohim family. These communications always come from departed spirits of human beings, and generally from one who, like many spirits to-day, pretended to know everything, but who really knew very little.

He was the God who gave the mistaken idea of how the rainbow was made. Gen. 9:12-16. He came down to look at the tower and the city of Babel, and to keep them from making a tower on which they could ascend to Heaven confounded the language of the people. Gen. 11:5-8. He heard of the wickedness of the cities of the plain and came down to see whether the report which had reached him was true. Gen. 18:20-21.

This was the God who promised to take the Hebrews into a land of milk and honey, a land he seemed to know all about; but when he got them into the wilderness, became jealous of a golden calf and determined, notwithstanding his promise, to kill every one of them, except Moses, his medium. He would have done this if Moses had not argued the case with him. He was beaten in argument, then he "repented of the evil which he thought he would do unto his people." Ex. 32:7-14. Anyone can see that there was nothing easier than for this God to be mistaken in his thoughts.—*Moses Hull.*

☞ All who weep should know that tears are the fountain of felicity.

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SAN FRANCISCO, CAL., SEPTEMBER 22, 1898.

☞ The article given on our first page this week is by Dr. Geo. von Langsdorff, of Freiburg, Baden, Germany, and is full of thrilling incidents, making it one of the most important chapters in the history of Modern Spiritualism. The article has already been translated into a number of European periodicals—among them, *Le France Moderne* and *La Revue Scientifique.*

Speaking of this article, Dr. J. M. Peebles, who was present when it was read at the International Congress, writes: "It is an extraordinary document, exciting as the most weird novel, and yet literally true. The paper gave the history of a medium at the courts of the Czar of Russia, and also of Berlin. The father of this remarkable medium, the controlling spirits of whom more than once saved the precious Czar's life, was present upon the platform."

☞ Spain not only burned alive thirty-two thousands of heretics and tortured in the inquisition three hundred thousand persons, but it made an index of prohibited books, and hunted down all who read, sold or possessed them. Thus it strangled all literature, all science, all progress, and all thought. Spaniards must not think, unless they will think in accordance with orthodox theology. No wonder it has sunk to its present depths of woe.

☞ Murderers are often brought to justice by visions or impressions given to direct or indirect sufferers. This accords with true justice. We do not advocate capital punishment, but a life imprisonment, with no power to pardon, is far better—giving the culprit time and opportunity to overcome the bad in nature, and expiate the crime. This does not contravene the principles taught in the spirit world; for crime is not to be condoned without true repentance and due reparation.

☞ Many questions are now being asked about the work which was committed to the "Council of Trent," which sat from Dec. 13, 1545 to Dec. 4, 1563—18 years! Its duty was to determine the canon of the Scriptures—to sift out the genuine from the spurious writings. This settled the Papists' Bible; but Protestants also rejected the two books of Esdras, the Books of Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiasticus, The Song of the Three Holy Children, The History of Susannah, Bel and the Dragon, The Prayer of Manasses, and the two books of the Maccabees. These they did not consider genuine. The "Revised Version!" has lately rejected much more as the forgeries of pious priests and monks. But the best Bible is Nature. It is the word of God.

☞ Punctuality is a cardinal virtue. To be punctual and reliable in business is the secret of success. This is just as true as that "To struggle is to win." To lecturers, mediums and officers of societies we wish to say: When a meeting is announced for a given time—begin it, even if there is but one person present. Let all *know* that punctuality is your watchword, then they will be on hand at the proper time. If you wait for the audience, you will have to do so more and more, until the time will be nearly all consumed in waiting, or you will not conclude at the proper time. The lecturer will not be able to do justice to himself, the audience, or to his theme. The medium will be "all tired out" by the delay, and unable to hold the influences, or become nervous and irritated—spoiling all the conditions and disappointing the audience.

A medium called on us a few days ago, and said she was terribly annoyed at the delays so prevalent in not commencing meetings on time. Now, as the winter season is approaching, let this matter have due consideration.

Church services begin on time, and the audiences are there. Let us "take the cue;" promptly begin all evening meetiegs, and close them at a reasonable hour, so as not to encroach on the time for rest or other engagements. Those who have to take the last car, and are made uneasy by the "long-drawn out" exercises, do not profit by what they hear. Let a reform be inauguarated all around, beginning at once.

☞ The "gift of healing," so long neglected in the church, has, like other truths which were crushed, again been brought to view, and now it demonstrates the power of mind over matter. It is curious to note the trouble it makes among ecclesiastics. The Ministerial Association of Seattle, Wash., has lately been discovering "the gift of healing." At the conclusion somebody wound up by propounding the following:

1. Was divine healing in exercise in Old Testament times?
2. Was it one of the gifts given to the New Testament church; if so, was it withdrawn, when, where and by whom?
3. Is the church to-day in possession of that gift? If so, what is it doing with it? Healing or hiding?
4. Is the manifestation of the gift seen more on the outside than within the church? If so, why?
5. Is this gift not a church gift, a visible sign of His presence within and her true discipleship? If so, what hinders its operation?
6. Is not Christian Science, Spiritualism, etc., the cry of nature after the supernatural, misdirected? Are not the people led out in these lines among the most intelligent, pure-minded and most earnest seekers after high ideals?
7. Would not divine healing, properly understood and practiced, prove a remedy—at least a preventative?
8. What would be ourselves, and what would our churches become if divine healing were restored to us as in the apostolic days and church?

☞ An official with Admiral Dewey writes a friend in the Navy Department that the Admiral recently astonished a high church official at Manila:

"The Archbishop of Manila," so the letter runs, "had been circulating pastorals urging his people to rise up and kill 'los hereticos' (the heathen Americans), who would not permit the sacraments of matrimony or the last rites for the dying to be administered. Dewey waited until he could fix some of these stories definitely upon the Archbishop, and then wrote him a note, in which the Admiral expressed his astonishment that an Archbishop could so far forget and debase his holy office as to be guilty of lying so basely. If he heard any more of these falsehoods from his reverence or any of the minor clergy, he, Dewey, would turn his guns loose upon the Archishop's palace at Cavite and the Cathedral at Manila, and level both to the ground. 'False teachers shall not disgrace the holy name they pretend to reverence by the most absolute falsehoods in the name of God.'

"A French priest, who has a brother that is a chaplain in the United States navy, undertook to carry the note to the Archbishop. In three days there came back a most abject apology to the American commandant, in which the holy man denied that he had ever said or thought the wicked things imputed to him. In reply, Dewey simply sent his own pastoral letter that he had somehow obtained, which contained the very words the Archbishop had stated he never thought of, much less used. This ended the correspondence. But the Archbishop was snuffed out like a tallow dip, with a sizz and a very bad smell."—*St. Louis Globe-Democrat.*

WAITING FOR THE SUMMONS.

[The following is the last poem written by the author, and although he was in his usual good health at the time, it will be seen—particularly in the last verse—that he had a warning from his spirit friends of his approaching transition.—ED.]

Wait a little longer—time is on the wing;
Wait the charming music of the skylark greeting spring;
Wait the bluebirds' presence, first from wintry home;
Wait! will they remain with me, never more to roam?

Wait, fond hope is singing her sweetest siren song;
Wait their joyous coming—"'twill not be very long"—
But when they come and greet me, will they not soon depart,
And steal the fragrance from the flower, budding in my heart?

Wait, the flowers are creeping from out their wintry bed;
Wait and see them robing, in the sunshine led—
By the pearly dew-drops, where the zephyr's care
Opes the golden petals, showing beauties rare.

Wait the festal jubilee, of birds and flowers and vine;
Wait, while Nature garners the harvest and the wine;
Wait and join the chorus, and don't forget the song,
And wait with love's devotion; "'twill not be very long."

The waiting now is over; the journey now is done;
The loved and lost are with me, from morn till setting sun.
They bring me sweet nepenthe, and kiss the tears away,
And whisper, "Love's devotion grows brighter every day."

A. C. DARLING.

☞ Speaking of the Czar's proposition for disarmament, the *American Israelite* says:

The Czar means well, no doubt, but he is working against the interests of the class he belongs to. Without armies and without war, there never would have been any big or little kings, or hereditary rulers of any kind; and it will not be until there are kings no longer, that war will be abolished from among men. No doubt standing armies will be abolished sometime, but first the hereditary rulers will have to go, and with them will disappear the dukes, counts, earls and all such other titles of nobility. Before that happens there will be lots of fighting, but the people will be making war on their own account and not at the behests of their war-lords. The big standing armies of Europe are not to be done away with by a few words. They are so many "old men of the sea," which the nations easily carried at first, but which now are such a heavy load. Whatever the Czar may be up to it is hard to say; but surely he don't believe that anybody believes that he believes his project even remotely feasible.

☞ Subscribers are requested to examine the date on the wrapper-label on this paper. If the date is in the past, please oblige us by sending a remittance to apply on the future. This will help the JOURNAL, even though it is but a trifle from each subscriber.

☞ "Prof." Gilman, who has been "playing fast and loose" in Detroit, Mich., with his materialization seances, has been sentenced to two years' imprisonment. The findings of the court and Gilman's own admission make his punishment just. He has been known for years as an all-round fraud, although possessing *some* mediumistic qualifications. It is another lesson in the art of circumspection, in which people are woefully deficient, when patronizing these pretenders and endorsing them as honest mediums.—*Light of Truth.*

☞ The Sixth Annual Convention of the National Spiritualists' Association will be held at Masonic Temple, 9th and F Sts., N. W., Washington, D. C., October 18, 19, 20, 21, 1898. All Spiritualists and Liberals are cordially invited to attend. All desiring places on the program should at once notify the Secretary, F. B. Woodbury, 600 Pa. Ave., Washington, D.C.

Fire!—A Vision.

"Fire! fire!" The words rang out on the air,
Rang out on the silence of night.
'Tis the home of my loved ones, I wildly cried,
And my face grew cold and white.
Away to the conflagration
In haste I made my way;
Through the surging crowd I hastened on,
Although they bade me stay.

Fire, fire I saw as I onward sped;
Can they not the demon control?
Are my loved ones in that fiery flood,
I cried from my very soul.
"Fire, fire!" was all the answer that came.
"Fire, fire!" hear the echo scream.
I stopped for breath and then I awoke,
But was it only a dream?

On Tuesday morning at breakfast I told
My dream of the midnight hour;
How from Kansas prairie to Wisconsin hills
I sped with frenzied power.
I told of the home in ruins laid;
Told of the very spot,
And altho' it was only, yes only a dream,
It could not be forgot.

Friday evening came and with it some mail
From our loved ones far away.
Who can tell the feeling that o'er me came
As the message I read that day:
"On Monday eve it was just one year
Since our daughter dear was wed,
And now although she is very ill,
I'm thankful she is not dead."

She and her husband were both away
From their home on Monday night,
And when I think what might have been,
I feel my face grow white,
For fire consumed their earthly goods—
Naught could their neighbors save.
It is to them a dreadful loss,
A sad strong tidal wave.

Why did I dream on that very night—
Dream in the self-same hour,
Of that raging fire? Was it my soul
That seemed to have the power
To fly o'er intervening space
To that home so far away?
Oh why and wherefore was *I there?*
Oh answer me I pray!

T. A. HOYLAND.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

A Very Interesting Book.

TO THE EDITOR:

I borrowed a copy of the third edition of the "Mediumistic Experiences of John Brown," and upon reading it I found it to be the most interesting book I ever saw. I must have a copy. Please mail it at once. MRS. S. PAGE.

Eureka, Cal.

[Yes; it is a book that should be read by everybody. We give it to every *new* subscriber for the JOURNAL who sends $1.00 to this office for a year's subscription.—ED.]

Absent from the Body.

TO THE EDITOR:

About one year ago I became deeply interested in "The Encyclopedia of Death." In one chapter, a student was said to have left his physical body at his own will, and traversed a large territory quicker than it can be related; but in one instance he remained in this ethereal condition too long, and death was the result.

When I read it, I felt an earnest desire to experience this phenomenon myself, if only for the sake of truth. Many weeks had passed since I had fiuished the book, and I was not then thinking about it, when one night, after retiring and as little asleep as I am now, while writing these lines, I felt a shock go through my body as if caused by electricity and I felt myself free. I could see my own self lying there upon the pillow, while my real self was quietly leaving the room. How I reached the outside, I am not able to state, but I know that I felt free and as light as a butterfly. A floating like the flying of the feather was all the movement I was able to feel.

How many miles I was away from my home, I do not know, but I saw myself in a large city floating over four church steeples. It was night. Silence reigned everywhere. Below me I noticed a broad and well-paved street, lighted by electricity and gas, and the stars overhead seemed to me to be clearer, brighter and larger than I had ever seen them. Yet I was so anxious to go higher and higher, when I felt, to my heartfelt sorrow, a second shock, and I was back in my body.

I know that I never in life have been in that city, but I know that I would recognize it by these very church steeples. Though many times the desire has been aroused to go through the same experience, yet it never has been granted me again, and although I may never witness the phenomenon again, this one time has only fortified my knowledge of the truth, and my dual being is as well known by me as my outside tenement of clay.

If every friend of Spiritualism could undergo a similar experience, there would never be one particle of doubt left. MRS. T. CROFTS.

Print for Distribution.

TO THE EDITOR:

I have often planned to write you a letter, suggested either by some of your ringing editorials or some of the specially suggestive articles from contributors.

I will refer to *one* of these now—an article by J. R. Talmage in No. 17, April 28, of this year—"A Scientific Basis for Lent Fasting." That article alone is worth many times the price of a year's subscription to the JOURNAL, in its suggestive value to all seeking the higher spiritual life and its ampler development of the soul's powers of insight and mastery. It ought to be published in pamphlet form, for handy and wide distribution.

The same is true of other articles appearing from time to time in the JOURNAL. Was glad to get your picture in the JOURNAL. J. H. DEWEY, M. D.

New York, N. Y.

[We have tried to impress our readers with the necessity of creating a Fund to publish such pamphlets for propaganda work. Spirit Col. Hopkins also gave a ringing appeal for such a Fund, in the JOURNAL for July 7, 1898. Yet only four have contributed anything to it, as yet. A dollar from each would do wonders in that line—even 50 or 25 cents—would bring grand results.

We have distributed to the soldiers quite a lot of pamphlets on spiritual themes, as one dollar was sent for that purpose, and have done all we could in other directions, so far as money has come to hand. But all are too much asleep. The harvest is ripe, but where are the laborers? There is an absorbing interest created, and great good could be accomplished if the necessary funds were provided. Dr. Dewey is doing much work in this direction, and knows what is required. Let there be a general waking up all along the line.—ED.]

"Signs in the Heavens."

TO THE EDITOR:

The vision was located in my father's house. After the first two acts of the play in my vision, we all went out on the lawn, in the bright moonlight. In the last act, the scenery seemed to be painted on the heavens, and it was necessary for us to go out of doors to see its beauty. I was the medium, and wrote about the sights in the heavens. I saw Queen Lil, who acted the part of Venus, dethroned, in the pictured vision. The eagle is perched upon her head, ready for immediate action. There is a crown of thirteen stars on the head of Venus, as she is pictured; the stars representing islands in the Pacific Ocean for Uncle Sam. We saw three sun-dogs in the picture. Three sun-dogs were seen in the evening, when a white cross on the moon and a red sword were seen in the sky. MRS. S. HOWARD.

Sheffield, Mass.

The Circle of Harmony.

TO THE EDITOR:

Mrs. F. A. Logan's friends will be pleased to learn of her returning health and improved eyesight, and that she is now reinstated in the "Circle of Harmony," which meets every Sunday, at 1 p. m., in Occidental Hall, 305 Larkin St., corner of McAllister. Though bent in form (from a fall of 27 steps downstairs, 15 years ago, which nearly broke her neck) and never free from pain except in sleep—yet her spirit shirks no responsibilities and she is ever ready to administer to others, not only in material but in spiritual things, and desires to acknowledge (with deep gratitude) the receipt of "the needful" from friends far and near, which has placed her on her feet and in the performance of the work again, which she feels that she was chosen to do, through which many have been blessed and still may be, if the time is spent in searching for *truth*.

She wishes it understood that all mediums are welcome to her platform, and when a speaker is giving grand and noble thoughts, the gavel will not fall, to shut off the inspiration.

She believes that great philanthropic souls, whether near or far, will feel the genial warmth of the angel-spheres, and the simplicity and spirituality of the work, and that aid will be forth-coming to keep the doors open, free to all.

ONE OF HER FRIENDS.

The Reviewer.

The Legal Revolution of 1902, by a Law-abiding Revolutionist. Chicago: Chas. H. Kerr & Co., 56 5th Ave. 334 pp. Price 50 cents.

The Author explains the theory of the book thus: "The Legal Revolution of 1902 purports to be a history of social conditions in the United States for a period of about 15 years, following the year 1897. It attempts to picture changes and reforms amounting to an industaial revolution, as if the country had already passed through this period. All matters of fact recorded as having taken place before 1897, or "before the Revolution," are true; quotations from newspapers and other publications, and utterances of men, prior to that year, are also true; whatever is mentioned as occurring afterwards, is, of course, fiction."

The Sermon on the Mount, by Annie Rix Militz, author of "All things are possible to them that Believe," and "The Wonderful Wishers of Wishingwell." Chicago: F. M. Harley Pub. Co. 100 pp. Price 50 cts.

This is a book on Mental Science, based upon this idea, which is presented at the beginning: "Every man is an Idea of God, a thought of the divine Mind, sent into the world upon a great mission. In proportion as he carries out that Idea, a man becomes universal and immortalized in the recognition of mankind, which claims him for its own; for he has ceased to belong to any one race or people or to live in any time or place."

It is written in a very interesting manner and will be read with pleasure by advanced thinkers.

The Arithmachinist, a practical self-instructor in mechanical arithmetic, by Henry Goldman. Chicago: Men's Record Co., 143 La Salle St. 130 pp.

This is, we think, the first and only book published on mechanical arithmetic, its history, methods and advantages, and will repay careful study by book-keepers, accountants, etc., especially where such a machine could be made useful.

A Mechanico-Physiological Theory of Organic Evolution, by Carl Von Nageli. Chicago: The Open Court Publishing Co., 324 Dearborn St. 53 pp. Price 15 cts.

This is No. 32 of the "Religion of Science Library," and is a translation from the original text by Mr. V. A. Clark of the University of Vermont.

The Judgment, is the title of a pamphlet of 30 pages, containing communications from spirits through Frank T. Merithew, Seer, and Samuel Leavitt, recorder; received in the mountains near Garlock, Cal., Feb. 14, 1897. It is all about the personal coming of Christ to judge the world, and kindred subjects.

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Brush all the sorrow away.

Sun Rise City, Alaska. RED ROSE.

☞ While the dedication of a church was in progress in North Dakota, lightning struck the building, knocked the end out of it, and killed two people. The man who goes fishing on Sunday will be likely to get some consolation out of the incident.—*East Oregonian.*

☞ Prof. F. P. Evans, 103 West 42nd St., New York City, writes that he has returned from his vacation and has resumed business in selling books, periodicals, etc., on occultism, theosophy, astrology, etc., at the above address in New York.

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☞ Miss Katie Mason has removed from Missouri to Troy, Davis Co., Iowa. Those who are sending spiritual reading matter to this poor family, will please note the change of address for the future. She says: "We spent many happy hours in reading the good spiritual matter sent to us, and also the JOURNAL."

☞ *Immortality*, the new monthly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for $1.75 per year.

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LITTLE FREDDIE.

[Coutinued from last week,]

Before Freddie was five years old, his dear mother was called by loving angels to the spirit home; so he clung to his Grandma, as, of course, he could not understand his loss. So when Grandma told him Mama was with baby brother and other dear friends who had died, he wanted to go with her, but was quite content to wait and go with "Gammy." Then he would plan about the flowers they would have when they went to heaven to see Mama. One day Freddie took a severe cold, and was very sick for a long time, slowly growing thin, like a fading flower, but did not suffer pain. His little life was so calm and quiet they scarcely knew when it was ended. Loving hands laid him on a bed of flowers, in the little white casket, for he had said that Mama would know the flowers when she saw them with him, and would know who gave them to him.

Three weeks after he was laid away with the flowers, his Grandma was with a medium, who said a little girl with blue eyes and curly, golden hair sat in a buggy no larger than a baby carriage, drawn by a pair of tiny ponies, that they stopped in front of her; that the carriage, horses and child were nearly covered with flowers. She asked the medium if she was sure the spirit child was a girl. "Why, no," exclaimed the medium, "he says, 'I am Freddie, and I want to show you my horses and flowers, and Mama has lots and lots of flowers, more than you have where we did live with you.'" The medium said he seemed wild with joy, because he could thus tell his Grandma about his horses; also that he had found his kitty that was lost when he was so sick. That he was not sick any more; and so the little one talked to his dear Grandma just as he did when he was with her in the earthly home, only she could not hear him, but the medium could, and told her what he said. Oh, how happy it made the lonely lady to be assured anew of the presence of dear friends, and to know that her darling had found a home with them.

Often, since then, has little Freddie come to her with loving words, and laden with spirit flowers. He tells her that he is growing in wisdom and stature, and will have a lovely home to show Grandma when she, too, shall pass to spirit life. L. E. MORSE.

Chelsea, Mass.

☞Mr. E. K. Earle has returned to San Francisco from the Klondike with a lot of gold.

An Open Letter.

TO THE N. S. A.:

Man is an incarnate question; he always wants to know; and just now the average Spiritualist wants to know—How long are we going to propagand Spiritualism as a faith, without making an attempt to discover the facts?

Faith's fruition long deferred makes the heart sick. The people are asking for substance and we are giving them a shadow.

We claim that Spiritualism is a science, and that all its claims can be scientifically established, but no effort is being made along scientific lines. A truce to faith when the world is full of facts. We have had more than enough of religions—they have cursed the world long enough. We do not need lengthy creeds or costly temples, but we do need a College for Scientific Psychical Research. We do need to know what mediumship is, and how the common people may share in its benefits; and we do believe that the mystery of mediumship, once discovered and taught to the world as an exact science, the great problems of life would solve themselves. Social, industrial and economic problems would disappear as mist before the morning sun.

The spiritual and physical world are only separated by one barrier, and that is *ignorance*. It can only be remedied by effort. Will you be the first to make the effort? If you will, establish and maintain a college for scientific psychical research in Washington, D. C.—every State in the Union will do the same, and inside of ten years the citadel of ignorance would be taken by storm. Spiritualism and materialism would discover that they were twins, and would cease fighting each other. Then there would be some hope for the realization of that ancient ideal—when the lion and the lamb would lie down together, with the lamb on the outside of the lion. California is alert and active. We will do our part. Will you do yours?

M. S. NORTON, *President*,
California State Spiritualist Association.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

Sunday Meetings.

There are not nearly so many spiritual meetings in the city on Sunday evenings as formerly, but the quality has been greatly improved. Fine, intelligent and orderly audiences assembled in about four or five places on last Sunday evening and listened to words of wisdom from both sides of life.

Oriental Hall, where Mme. Young presides, was filled with intelligent investigators and all were satisfied.

R. A. Stitt held a very satisfactory meeting at 335 McAllister St.

The free meeting conducted by Mrs. Jennie Robinson, at 997 Market St., was fully up to the standard of excellence established by the corps of efficient mediums and workers who participate.

Dr. C. H. Rin-Es had his usual attendance and unabated interest at his three meetings held on Sunday.

In the afternoon, Dr. Hall's meeting, at 20 Eddy St., was more than usually interesting and the interest continues. This meeting is like unto a mirror into which you may look and see yourself as you are, or as others see you. We recommend it for the cure of that very prevalent disease known as "big head."

The Freethought Society, with their free discussions, are getting along very nicely, at 997 Market St., and will continue to keep this hall open for those who desire to discuss or listen to the discussion of liberal topics.

There were a few other circles and parlor meetings in the city, but many of those who attend them do not read the JOURNAL and would not appreciate a notice in this department.

Oakland.—The Union Spiritual Society of Oakland is holding meetings every Wednesday evening at the residence of Dr. Sol. Palinbaum, 856½ Isabella St. Last Wednesday evening, Mrs. Jennie Robinson, of San Francisco, gave the audience messages from the spirit world. Mrs. Smith, of Oakland, followed in the same line. Some good work is being done by this society in a quiet way, and we wish them success.

Entertainment.—The Mission Lyceum will give its first entertainment and dance on Friday, evening, Sept. 23, at Excelsior Hall, Mission St., between 19th and 20th. The admission will be 10 cents. Every Spiritualist in San Francisco ought to be there. The JOURNAL will be represented. See that you are. We mean you. The success of this movement is assured, for behind it are the combined efforts of Mr. and Mrs. Eberhardt, Mrs. Clark, Mrs. Martin, Mrs. Shroder, W. T. Jones and others. We wish it all possible success, and hope to see other portions of the State take up the Lyceum work.

A Word to Societies.—The column devoted to the advertisement of societies and meetings has been transferred to the local page. As an inducement to those holding public meetings to advertise in this column, we make this offer: For every advertisement paid for in advance, we will furnish copies of the JOURNAL of the latest issue for distribution in the audience—to the full amount of the money paid. By running a blue pencil around your advertisement in the copies distributed, its value and effectiveness will be largely augmented. We invite your co-operation, and hope for mutual benefit.

Dr. J. L. York.—We understand that Dr. J. L. York will open a course of Liberal lectures in Scottish Hall next Sunday evening. We are glad of this, and will do all in our power to help along the cause of Liberal thought, but Freethinkers who are not liberal are an abomination.

A Glimpse into the Unseen.

Permeating our earthly sphere at the present time are two wonderful forces known by man as the positive and negative elements, and what causes all the confusion of life is, the former power is silently trying to undermine and deface the latter.

My object is not to picture a great bugbear to frighten the timid and cause fear to exist, for there are enough of such conditions now, but to urge you to think, reflect and study into the unjustness of our surroundings. I will admit progression is slow, and as many a pure soul has died under the false errors, probably many, many more will be compelled to end their earthly career in a similar way; yet what is the departure of a thousand souls in comparison with a truth when accomplished? Harmony will reign with humanity as well as with Nature.

Especially do I invite people who have daughters that are budding into womanhood to carefully study ways and means to develop out of this ignorance. Mrs. Aldrich once said in a lecture that mediumship was not to be craved; mentioning the misery which is thrust on to a sensitive, by crude thoughts and feelings, and I remember my mental response was, "Oh, if we can only aid to elevate humanity, we should not heed the crosses because all have their sorrows, and if you have a worthy object ahead, it must do greater good than to only think of self." Thus I acknowledged a willingness to such conditions, but, like my friend, I have often thought the silent forces are severe in their plans, yet we see a streak of light occasionally breaks through the clouds.

Humanity is like an immense wheel whose spiritual spoke has gradually been moving in a downward direction, but has reached the level, and is slowly raising to better and brighter conditions. Nevertheless, we will from time to time notice the evil results and remember cause and effect have no respect for persons. The high, low, rich or poor, title or not, must fall, if you become indifferent and think that false life is a natural result. The wiser powers are slowly convincing humanity that they can harmonize in thoughts and deeds, if they will but develop the purest in their natures, but it can not be accomplished without effort; and if you do not struggle for that prize, downfall and humiliation will overtake you, sooner or later.

As I walked along the beach this afternoon the waves were high and dashed on the shore with fury, seeming to say: "I would like to catch you," but the wiser power keeps immensity in its place, thus the same intelligence rules our destiny, but would be able to cause more happiness and sunshine if we had more faith. MRS. JANIE MYTH.

Santa Cruz, Cal.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Oakland Psychical Society had one of the most interesting meetings of the season, last Sunday evening, at Fraternal Hall. Madame Florence Montague held a large audience spell-bound by a beautiful presentation of the sixth sign of the Zodiac, Virgo—the woman—the mother of mankind. The relation between the heavenly constellations and the sections of the human form and human soul was scientifically delineated and demonstrated. Revelations 12:1 was the text, and the conclusion was that the woman with the crown of 12 stars represents the mother of our race as well as this great nation, clad in the garb of light and wisdom, leading the way to progression, victory and spirituality. The lecture was followed by a number of intelligent answers to mental questions. The inspiration of the speaker was grand.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

☞Mr. Willard J. Hull is now sole editor of the *Light of Truth* since the retirement of Mr. Melchers. Mr. Hull is an able writer and speaker, and we hope will make the *Light of Truth* boom.

Any person receiving a copy of the RELIGIO-PHILOSOPHICAL JOURNAL who is not a subscriber, will please consider it a sample copy, to introduce it, hoping to receive a remittance which will make it a regular weekly visitor. $1.00 a year, with premium (see page 7); or, three months on trial for 25 cents.

Col. Hopkins' Propaganda Fund.

Before announced	$5.00
B. W Barge	1.00
A friend	.50
Worker-Bee	.50

Societies and Meetings.

☞Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], $3.00 per month.

California State Spiritualist Association.

HEADQUARTERS—1429 Market St.,
SAN FRANCISCO, CAL.

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VICE PRES'T..... DR. H. C. JOHNSON, Edenvale.
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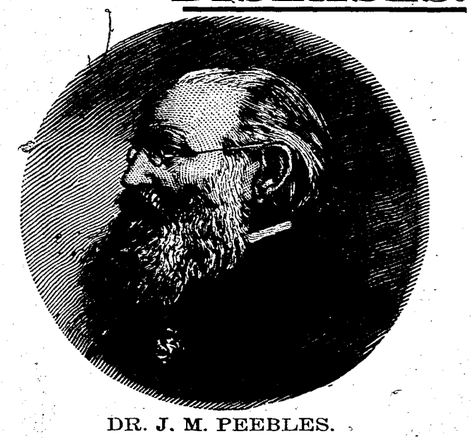
Society of Progressive Spiritualists,

Meets at 305 Larkin St,, San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin-st; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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THE BORDERLAND.

Spirit Voice of My Guide.

From my earliest recollection as a child, I have believed that my departed friends in spirit-life watched over and influenced and guided me. I never knew fear when a child, as I so firmly believed that nothing could injure me, without the consent of the higher powers which constantly watch over me.

When about eight years old, I went one evening for the cows. They were in a back-clearing, a mile from home. I started late and it turned very dark. I could not find the cows or hear the bells, so finally gave up and started for home. When about half-way home I saw the glimmer of a light, about half a mile to the left and 50 feet in the air, and heard a small voice (apparently the voice of a woman) coming from the light, saying, "Elisha, here are your cows." I turned and went under where I saw the light, and there found the cows. They had lain down and for that reason I could not hear the bells. There was no living person within two miles except our family.

I took a great interest in caring for the turkeys, chickens, lambs, calves, etc., and so when we lost a hen turkey I, of course, worried about her. One night I was lying awake thinking of the turkey, when that same small voice said: "Elisha, look," and I saw the turkey; but what appeared strange to me, I saw right through her body, as it were, and counted sixteen eggs. When I got up in the morning I said: "Mother, I have found the old turkey; she is down in the edge of the woods, right by the spring under the seats of that big maple tree, sitting on 16 eggs." After breakfast I went, and there she was, sure enough.

I was born in Canada, 65 miles north of Vermont. One winter we had 45 young lambs. It was so cold in the night that they would freeze to death if not cared for. I slept very soundly, yet that voice always called me just at the time when I was most needed, so I saved every one of the 45. One night in particular, I was called and told to hurry, as there were twin lambs to care for. Father hearing me getting up and lighting the lantern, said, "Elisha, what are you getting up for?" I replied, "There are twin lambs for me to care for." It was a remarkably cold night, so he said, "Don't go out; you will freeze to death; besides, how do you know there are twins?" I replied that I was positive.

At that time and place, the people were very superstitious. At first I used to tell mother some things, but both father and mother ridiculed me so much that I was compelled to keep such to myself. Sufficient for me to say that all through my life I have been guided or led in a similar manner, either by that voice, by strong impressions or dreams which would turn out to be realities.

Never until within the last few years did I know anything about Modern Spiritualism. I am now past 78 years of age. Some so-called Christians say that I have been led by the devil, and I reply that I think he has been a very good devil to me. I have been treating and curing the sick more or less for the past 42 years, with remarkable success, without medicine of any kind.

NOT THOUGHT-TRANSFERRENCE.

Now I am going to tell something that I cannot possibly see how anyone can explain as thought-transferrence, etc. I came across a couple of young girls at a friend's house. Both I helped immediately, and I made arrangements to go to their home in Los Angeles for a week or two at a time. Now, understand that the thought of marrying at that time had not entered my mind, and above all things, marrying that young, sickly, innocent girl.

I started to go from my home to Santa Ana to take the train for Los Angeles. When I got out on the plain, away from everybody, I heard that same voice, apparently about 50 feet above and at an angle of about 45 degrees in front of me, say plainly and distinctly: "Elisha, you



SPIRIT PICTURE OF CHIEF POWHATAN.

and Lizzie are to be married." I was never more astonished in my life; so much so that I stopped right there and debated in my mind whether to go on or to turn back. The idea appeared preposterous—I upwards of 60 and she a young girl. I found Lizzie very sober and serious. I tried to make her laugh, as that is always one of my first medicines, and finally told her of the ridiculous communication I had. She did not laugh then, but told me that a voice called her by name and said: "You and Dr. Gallup are to be married," and that was the cause of her soberness. I jokingly told her that certainly the match must be made in heaven, for we did not think of it ourselves.

We were married in time, and the next revelation was that we were to have three children in six years. They came, two years apart. Mrs. Gallup had consumption and when the last little one was born it did not seem possible that she could live one week, but the same voice informed me that she would live until the child was two years old, and she did. The youngest is seven years old (little Maggie). The other two are boys, and I have raised them so far without the aid of a woman, and they are a joy and comfort to me. Sufficient for me to say that we lived a remarkably happy life together.

Now, am I a Spiritualist or not? What are you going to do about it? I certainly was not converted by mediums. DR. E. GALLUP.

Santa Ana, Cal.

Spirit Photography.

There is a method of using what is known as the "plugged" plates, whereby two exposures can be made on the same plate. For instance, the Indian's face in the accompanying picture could be taken from a photograph, and then by removing the "plug," the camera could be focused on the chair, and on developing the plate, the result would be a double picture, the first showing through the second.

However, there have been cases of genuine spirit photography where the test precluded all possibility of fraud, according to some of the leading scientists, chemists and photographers of Europe, including Sir Wm. Crookes, F.R.S., and Dr. A. R. Wallace, F.R.S.; hence the following case recorded in *Lichtstrahlen*, a German Spiritualist weekly published at West Point, Neb., and edited by M. O. Gentzke, would seem to make deception difficult, according to our understanding of the conditions:

We have received a letter from Dr. Theodore Hansmann of Washington, D. C. He writes:

April 3rd was an interesting day for me. I first received a picture with 40 spirits; then one of my departed wife, who died 20 years ago, one-half life size. Dr. Keeler, the photographer, on first seeing the number of spirits, said they appeared to him as if there was a veil between me and the camera. Afterwards he said, "There is a lady in front of me now," and then snapped the camera. On the last picture you could see nothing of me, but my dear Sophie (who never in her earth-life had a chance to stand up for woman's rights), appeared and put me in the shade. But I will excuse her willingly.

Unbelievers may think this is a fraud, but let nobody be led astray by such judgment....I can truthfully say, after many hard lessons of lies and deceptions, I have learned to be cautious in gathering my knowledge of Spiritualism.

The above-mentioned picture of my wife is the result of colossal strength of the spirit in its endeavor to appear as well as the circumstances would permit. It is different from all photographs taken of her.

I have mentioned this picture so the reader will get a better understanding of the one made by Mr. Frank N. Foster, who is a well-known spirit photographer.

During the Jubilee at Rochester, N. Y., I found Mr. Foster, and on Sunday morning, June 5, 1898, I called upon him to get a spirit photograph. As he pointed the camera at me to get a proper focus, he said, "I cannot see you; there seems to be a veil between you and me."

Stung by my knowledge of past experiences, I said to him, "It makes no difference, take

what comes." I herewith send you the result of the experiment.

You can see nothing of me, but you can see the front part of the chair on which I sat, and behind the chair you see the head and bust of a powerful Indian.

I will not force my theory of how it was produced upon the observers of this picture, but leave it to the professors who all know how to explain it with polished words—a fine field for higher intelligence. Will the X-ray gentlemen explain?

Through Miss Helen M. Campbell, an excellent blind medium, I found out later that the above Indian is none other than Powhatan—his real name being Wohunsonacok, the father of Pocahontas, who married Capt. Smith, and he lived near Richmond, Va., 1550 to 1618.

A Strange Occurrence.

Mr. John Gillie, a printer, at 864½ Howard St., San Francisco, Cal., a confirmed skeptic, is very much puzzled over an occurrence for which he cannot account. To give the story its full significance, it will be necessary to give some facts in connection.

A year ago last June at the Trestle Glen Camp-meeting a number of the workers had their pictures put into Mr. Bernier's magazine, the *Rays of Truth*. Among them was that of Mrs. May Drynan, now president of the People's Spiritual Society for the fourth time. The seal of the Society is a sunflower with the seeds in; a matured one and not the flower as just blossomed, as the others are. Mr. Gillie had the half-tone plate as made 15 months before, from which to print some pictures of Mrs. Drynan, but the first picture looked so strangely, he thought something had happened to the plate.

After trying again with the same result, he washed the ink from the plate, to see what was the matter. Finding nothing wrong, he tried again with similar results. Again the plate was washed and examined with a glass. Again he tried. This time the appearance was changed, and instead of a wide line of light through the center from top to bottom, there was a strange, mottled appearance over the left shoulder and extending to the face.

To use his own language, "I was so out of patience I stormed till I made the room blue; I then tried again and the result was all right." Now, we as Spiritualists, know that he destroyed the conditions for spirit manifestation by getting so excited and positive. Upon examining the two last taken, there is a well-defined sunflower center with matured seeds over Mrs. Drynan's left shoulder and extending to the side of the face, while those printed after Mr. Gillie's excited "storm," are free from anything of the kind. On the first ones printed, is also a faint image of the sunflower.

Mr. Gillie is very much nonplussed, but says he will continue to investigate, and will not admit the Spiritualistic method of accounting for the strange phenomena unless he must.

LOIS WAISBROOKER.

Visions of the Great Crisis.

Upon retiring one evening, I was saddened over various ideas concerning the hereafter and the great lack of harmony and brotherhood of mankind. I then had the following vision, but whether such ideas and thoughts had anything to do with it, I cannot say:

I seemed to be with the soldiers, talking with an officer, anxious to join his command and be close with him. As I knew nothing of the drills, etc., he could not place me with the regular soldiers, and my weight and physical conditions would not admit me to the fighting ranks. "Something else for you," he said.

The scene then changed to where some inhuman fiends were holding down a poor woman, and a squad of opposing Spanish soldiers were enjoying the uncivilized sport. Then, with a shout, our American boys rushed to the rescue of the poor woman, the first ones jumping off their horses with drawn swords and quickly beheading the fiends, formed a ring of defense around the prostrate woman. The balance of the opposing forces then rushed to this particular spot. Then what a crash and battle! But the little ring of Americans around the fallen woman held their own, though I could see blood covering each one, and lastly the Americans shouted, "Hurrah for Uncle Sam!"

Changing from this scene to some distant city, the American troops were marching through the streets with regular tread with their rifles ready for action. A dark cloud was approaching the East, growing blacker and broader, till I saw destruction everywhere. Here in the United States of America I could see that awful cloud—the people all consulting their preservation and safety, many with blanched cheeks and weeping eyes inquiring: "What shall we do?" Others had a firm, determined expression on their countenances. Among this latter class I again met the commanding officer first mentioned, who came to me with a shield and assisted me to buckle it on tighter, saying: "Here is the place for you and the shield."

Spirit friends were around me. Staunch veterans and patriots of Union and Liberty, all seemed approaching the United States, saying, "Spiritualism will be the shield and protector of your Republic. Tell them all, we of the spirit-world are with them for life, liberty, justice, and the preservation of your grand Republic, overcoming ignorance with truth."

I awoke in tears and perspiration over the excitement and horror of a great crisis, and with the love and strength of true spirit guides.

Frederick, So. Dak. C. R. JOHNSON.

Effects of Spirit Control.

A few years ago I was called to a case in Philadelphia, Pa., of a young lady who is well known for the labors she is performing in the spiritual field, and must say it was one of the worst cases that ever came to my notice up to that time. I found her surrounded by a class of the most hostile, "inimical spirits" that I ever encountered, trying to prevent her from becoming what she is to-day—a grand medium. She was between two classes, one for development and progression, and the other trying to prevent it. They had influenced her to such an extent that, I was told, she ran out of doors one Sunday morning in Winter, with scant clothing, and her bare feet on the ice. Her parents sent for the family physician, to see if he could not relieve her. The good doctor said it was an affection of the brain. I was told they were about to remove her to an insane asylum.

When I first saw her she was lying in bed with a doll-baby, which she held, to keep her quiet. We took that toy (the doll) away, and, of course, that caused a sensation with the spirit that then had her under influence, who could plainly see he was losing his hold and would be compelled to relinquish his force or power. If that was the only one to contend with, it would not have amounted to much. It was the most peculiar case I ever treated.

A good spirit would take control and tell the exact minute that the medium would be attacked again, for this spirit had the power to remain only for a few minutes at a time, and he would often appear to be frightened. At one time this spirit gave us notice that at 2:30 a. m. there would be trouble. Apparently in a deep slumber at the hour, they shouted for aid; as we had been "fore-warned" we were "fore-armed" and prepared to meet the enemy. All appointments made, or warnings from the good spirit expecting an attack, were fulfilled to the minute. One time I was in the adjoining room and I heard the call for my guide, Dr. Bonney, and rushed in just in time to prevent the young lady from drinking a quantity of chloroform, but not in time to stop her from dashing quite an amount in her own face. That proved to be the last operation, and I think the last of that class of "obsessing spirits," and made a perfect cure of the so-called "*brain affection*."

These illustrations and the remarks preceding will enforce attention, I think, upon the primary title of my article, *The Effects of Spirit Control upon Mediumistic Persons*. I have said, and I repeat, that nearly or possibly every human being is, in a greater or less degree, mediumistic, or susceptible to influence by disembodied spirits. Some are much more so than others—that is a matter of course—but whether much or little, I shall fail of my purpose if I do not call special attention to the need of great care in discriminating as to the *character of the spirits* who desire to influence or control. Sometimes their character is good, and good results follow the exercise of mediumship so directed. *But not always is it so directed.*

I know how delicate is the ground upon which I here enter. I know how next to impossible it it is for any one conscious of the possession of mediumistic qualities to be willing to admit even the chance that the spirits influencing are any other than the best.

In 1881 I was invited to attend a circle, supposed to be of the elite class, and the medium could have no spirits but the best control her. After the usual preliminary opening the medium took her seat, but for some unknown reason she could not get under control. After more singing, she was about to give up, when I suggested that a few in the circle should change their seats, which they did, and I saw a rod extending to the outer edge of the circle and a very vicious-looking male spirit in the center of the circle, apparently held there by the points of the rods that seemed to come within a few feet of each other.

By changing some of the sitters it released the spirit, and he went right over and took complete control of the medium. I had made no mistake in his looks, for he commenced to assail certain parties present in language that few, if any, of the lower class of mortals would use in company; all to the surprise of those present. I remonstrated with him, with the result that he controlled her hand to tear her dress from the neck downwards and tear up her handkerchief and force it down her throat. Then I thought it about time to interfere. My control lost no time in taking him away, and we had a very nice circle after that.

The medium, like many others, was surprised that any spirit, but a few select ones, should control her. I told her I did not think any medium was exempt, unless they could first see the spirit who was to control, and have that one protect them. I shall not argue with such, as the work done must speak for itself, and I could not with personal interview satisfy even myself—much less others—as to the character of the spirit influencing. A real angel—a pure spirit—needs no advertisement of quality; its work will tell. He was not unwise who wrote of some one who "Stole the livery of heaven to serve the devil in," and by this he could hardly have meant other than spirits.

Let even the experienced medium be careful, therefore; no harm can result from it, and all *honest* mediums will be glad of anything that will separate the dross from the pure gold.

But I more particularly address those, who, feeling assured of the desire of spirits to use them as instruments or mediums, are yet honest enough to admit that they do not *fully* understand the matter of mediumship—those who would not descend to anything of which *good* was not the ultimate object. Remember always that the vessel which may contain pure water may also contain that which is impure.

The very constitution of being—the peculiar temperament which fits for mediumship—implies all that is meant by that word; it implies the possibility that unless the avenues of spirit approach are carefully guarded, some may come in, who are as unwelcome as would be the tramps and beggars of the streets to your home. More than this, you have known well-dressed, respectable appearing *gentlemen* or polished persons wearing the semblance of *ladies* to obtrude themselves and pass for the real thing until their true character was discovered. This will almost surely come, sooner or later. But while making the discovery, you may be robbed or dishonored. Just so with spirits seeking to control, who carry such characters with them into the other life, they do not forget their old tricks; as in the one case so in the other. There is one certain way to learn the character of those who approach you. In daily life you either expect they shall be introduced by responsible parties, or that they shall submit themselves to a reasonable examination or criticism; you cannot do this at once, you would refer the matter to a qualified friend.

Now I make only this claim for myself: that the spirit who is my almost constant attendant, is one who has subjected himself to almost every test that could be invented, to assure that he has made this whole matter a close study, and that he can and does detect the character of spirits who are inclined to control mortals, particularly such as are just venturing upon untried experiences. He promises to assist me in this matter, to aid in the development of mediumship, and to temporarily assist both spirit and mortal, if the influence is for good, and this he aids me to discover.

I will not, under any circumstances, lend myself to develop mediumship if I discover the influence attempting to control is one who has unworthy ends in view. But I will lend my aid,

and agree on the strength of promises, that I that I have learned to rely upon, to honestly describe just what influences I discover about each individual, and by spirit aid to remove such controls as are using their powers for harm or for the discomfort of the medium, doing exactly what would be properly done by wise mortals—introducing a more elevated, pure and helpful spirit society, so to speak, in which the cruder spirits will be no more happy or contented than would a beggar in the palace of a prince.

B. F. BROWN, M.D.

Spiritualistic Principles.

Spiritualism is a Philosophy and a Religion. As a Philosophy it shows that within the earthly human body dwells a human form which, though material, is so refined as to be invisible to the ordinary sight. This body has been seen by many persons while still dwelling in the outer form and by many clairvoyants who have perceived it emerging from its coarser tenement at the period usually termed death. Being sufficiently refined to work directly with psychic forces, it may be termed the psychic body. The psychic brain, while including the basis of the intuitions and spiritual perceptions of the earthly life, constitutes the swifter and keener mental apparatus of the spirit life. Even in this life, the psychic eye, when the animal force can be held in abeyance, is able to come into rapport with the psychic light and thus to see through matter that is ordinarily opaque, and to get glimpses of the more glorious interior universe, which is usually termed spiritual. This power is called *Clairvoyance*. When the psychic ear is enkindled, those exquisite tones are heard which float upon the psychic atmosphere connected with higher realms, or at times with distant earthly sources. This is termed *Clairaudience*. A general psychic perception which reveals the soul of things is called *Psychometry*.

When by concentration of mind and the aid of a human operator, the psychic system becomes so charged with psychic force as to be able to hold the coarser brain in sleep, it is called *Hypnosis*. A wise operator, by suggestion and otherwise, may induce the subject to use these forces in a way to correct bad habits, stupid mental conditions, and some of the worst diseases.

In *Auto-Hypnosis*, a person controls his own psychic forces, and can often attain to a marvelous system of Self-Mental Cure, and Self-Exaltation.

Trance is more properly the psychic control induced by spirits instead of mortals and may not only be instrumental in curing disease in a remarkable way, but in revealing a wonder-world of knowledge pertaining to a higher life and to the underlying principles of things.

As a *Religion*, Spiritualism leads to spiritual aspiration and the ennoblement of all human conditions.

The *Realms of Spirit*, being under the control of more exalted forces, are especially fitted to teach and influence earthly dwellers, and to kindle their aspirations by showing them the higher glories that shall be attained by a true life. Spiritualism, under the guidance of the higher world, has led the great reforms of the day, such as Temperance, Anti-slavery, the Rights of Woman, a Higher Science of Cure, the Fraternity, Co-operation, the Liberties of the People and the great humanitarian interests of the day. It is just abolishing the superstitious belief in devils and an endless hell, and by demonstrating Immortality and the sublime Destiny of Man, has brought an uplifting influence to the world.

While a large number of those who are called Spiritualists, are mere Spiritists, having attained only to Phenomena and the externals of Spiritualism, yet the influence of loved ones gone before, and the knowledge that all deeds and thoughts of their lives are under the direct vision of the spirit-world, have a guiding and restraining power. To such things, perhaps, may be attributed the fact that Spiritualists are scarcely ever found in our states' prisons, although thousands of church members may be seen there.

While Spiritualists do not generally believe in a being of limitation, such as a personal God, they recognize a body of spirits of inconceivable glory and power who preside over the universe, just as bodies of less importance preside over a world. While the highest wisdom thus culminates in a Deific Centre, as a Diversity in Unity, it is recognized that there must be an almost infinitely fine substance called pure spirit which interpenetrates all matter, and is a part of all beings, as a Unity in Diversity.

We recognize that Matter is the atomic and formulating part of the universe, constituting the substance of all human bodies here and, in a finer form, of human bodies hereafter, while pure spirit must interpenetrate these bodies. Spirit and matter thus working intimately together, it is evident that the highest spirituality itself demands good material conditions, pure food, pure air, exercise, correct habits, both private and public, the general non-use of tobacco, alcohol, narcotics and all substances of a poisonous and indigestible nature.

While material conditions can so act upon and penetrate spiritual conditions, on the other hand mental and spiritual influences can perfect physical conditions. A loving, spiritually-aspiring nature will not only send harmonizing waves of influence through his own body, but an uplifting influence upon others, while hatred, revenge, jealousy and selfishness will convert the fluids of the system into actual poisons.

Spirit communion is admittedly the basis of all religion, and when pursued with high aspirations, and in harmony with true science, it must become the most uplifting and joyful influence that has ever been given to the world.

E. D. BABBITT, M. D., LL. D.

A Theosophical Attack.

The *Pacific Coast Theosophist*, published in the interest of the Judge-Tingley branch of Theosophy, (now more popularly known as the Universal Brotherhood) has shown its brotherly (?) disposition by an unjust and misleading review of a valuable book (which is based upon Nature's laws), simply as a pretext for hurling a slur at the Olcott-Besant Theosophists, with a side thrust at Spiritualism. The review begins thus:

"'Some Philosophy of the Hermetics' is a little booklet published by D. P. Hatch of Los Angeles. It is not written by him, but is the work, evidently, of a 'medium.'"

Here is an unwarranted assumption. There is no claim set forth that the book is the work of a medium (unless the publisher is the medium), but however that may be, the publisher, D. P. Hatch, is a well-known attorney-at-law, and his endorsement of the book is a sufficient guarantee of its literary value. Furthermore, it is not "a little booklet," but an ordinary 12mo. volume in size, and elegantly bound in cloth covers. These facts will show the utter absurdity of the next statements contained in this scurrilous review, which are as follows:

"There is more sheer nonsense than is often found between the covers of such works. The writing is without method, the spelling halts, and the punctuation is atrocious."

The trouble with this book is, that it contains more profound philosophy than this shallow-pated reviewer is able to digest, and certainly more than has ever appeared in the *Theosophist*.

Who ever heard that spelling "halts?" Either a word is spelled correctly or incorrectly, and although I have read several chapters in this book, I have found neither misspelled words nor "atrocious" punctuation. The verb, "halts," applied to orthography, is amusing indeed.

As to "method," a writer who can get out of the conventional ruts and give to the world not only original thoughts, but newer and clearer methods of expression, should be encouraged by all friends of progress. This author goes straight to the mark, and wastes no words. The materialistic eye of this reviewer evidently requires what Shakespeare calls "a rhapsody of words" to see each small point—in other words, "a few happy thoughts lost in an ocean of verbiage." Here is an extract taken at random from the book in question, so that the readers may judge whether it is sense or "nonsense":

"The barbaric splendor of Nature reveals truth and law as surely as does her terrible logic. She speaks in poetry and in prose. Facts are rarely ever naked, but often not only draped but masked. The occult [spiritual] eye sees straight to the heart of a fact, while the normal lens dwells on the habiliments."

Here the author has pictured his reviewer in advance, as "the normal lens" which sees not the heart of a fact, but "dwells on the habiliments." The review continues as follows:

"It is an excellent illustration of the chaos and lunacy into which any Society will certainly fall, if psychics are encouraged to imagine that they are in communication with supernatural intelligences."

Here is another exposition of ignorance of things spiritual on the part of this reviewer. Neither Spiritualists nor intelligent Theosophists recognize the existence of "supernatural" intelligences. This adjective, with them, is an obsolete word, for everything in the universe is natural and governed by natural law, including the various methods of spirit communication. Had the reviewer read the introduction to the book under consideration he would have discovered this fact. Here is, in part, what the author says on the subject of the supernatural:

"Nature has a way of concealing and revealing. She tells half her story out in the sunshine in a loud voice, and the other half in whispers underground. She is coy like a coquette, and stern like a judge....She holds the man of science to her breast, but is dumb to the lover of pleasure. She scorns the victim of priestcraft and repudiates the supernatural."

There it is, in plain English,—Nature "repudiates the supernatural."

It will thus be seen how completely this reviewer has constructed "a man of straw" and burnt it as an effigy of Spiritualism.

ERNEST S. GREEN.

[This book can be obtained at the office of the RELIGIO-PHILOSOPHICAL JOURNAL for $1.25. Postage 10 cents extra.—ED.]

Gossip.

"I know there are a set of malicious, prating, prudent gossips, both male and female, who murder character to kill time," says Sheridan in his "School for Scandal." The gossip is fond of idle talk, tattle, of minutely personal remarks about people, of confidential or semi-confidential allusions touching the character or conduct of individuals, from natural disposition, and after awhile partly from the habit which has been formed.

With some persons the vice of gossiping is so firmly rooted and so strong that it dominates the conversation. The victim of the vice often is interested in no talk which is not gossip. His mind runs in that channel only. If you seek to divert his mind from little personalities, if you introduce some impersonal topic, you find that the habitual gossip answers you in monosyllables, or preserves silence and lets you do the talking, until he or she can see an opportunity to resume the small talk. Your subject or your remarks may afford the occasion for asking questions or making remarks in regard to private or unimportant personal matters, or repeating some scandal or suspicion against character, with the statement, of course, that the speaker disclaims all knowledge of the matter and hopes that the reflections on the person are unfounded.

With many people, who, nevertheless, make themselves a nuisance by their incessant small talk, there is perhaps but little malice or meaning even in the gossip. They keep it up because they have to talk, and their minds are so given to small matters that these absorb all the mental energies. They may not be bad in their disposition; indeed, ther may have good traits, but their minds are so petty, their range of thought is so limited, their interest in the private affairs of their neighbors and acquaintances is so great, and their fondness for details is so marked, that they become tiresome and provokingly annoying to one whose mind was formed in a larger mold and whose thought has a more extended horizon.

These gossips cannot understand that their propensity and habit is a vice. A man or woman of the world and a reader of human nature sizes up these tattlers and idle talkers at sight, but there seems to be no cure when the disposition has been indulged for years, and has been confined and strengthened by habit. which in time becomes second nature.

Parents and teachers should spare no pains to discourage this disposition when the weakness is discovered in children. By dealing with it at an early age it can, to a considerable extent, be overcome.

B. F. UNDERWOOD.

Subscriptions for Magazines and Periodicals of all kinds taken at this office. We respectfully request our friends to leave their orders here. We supply any publication issued at rates printed on them, either by the week, month or year. THOMAS G. NEWMAN, 1429 Market St., bet. 10th and 11th Sts., San Francisco.

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

☞ The Editor is *not* responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

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SAN FRANCISCO, CAL., SEPTEMBER 29, 1898.

☞ The notorious Dreyfus case in France threatens to overthrow the Republic. Dreyfus was simply the scapegoat of a formidable conspiracy to overthrow liberty and restore the monarchy. He was sent to prison by high-handed persecution and perjured testimony. Now the people demand a re-hearing of the case, in order to place the responsibility where it belongs. The result may be revolution.

☞ The *Twentieth Century Astrologer*, of New York, astonishingly predicts that in India, the plague will reign in fury from Nov., 1899. to May, 1902. It begins in Mysore, Selam, Coimbatore, Trichinopoly and Tanjore, casts a side glance toward the Madura District, then proceeds North as far as the Himalayas, extending through the length and breadth of that vast country. Then the monsoons will fail. The smallest pond and the biggest tank will dry up. All greenness will disappear. Trees will cease yielding fruits. The beasts of the forests will wander through cities and towns. Men will live on the roots and fruits of the forest. Temples will be plundered. The sun's heat will be scorching. In some countries there will be thunder and lightning, but no rain. In others, there will be whirlwinds. Nations will fight with one another. Eruptions and earthquakes will happen. Columns of red dust will surround cities and cover the whole sky. There will be a shower of meteors. Hot winds will be blowing constantly. The probable loss of lives may be predicted at 75 per cent.

☞ Catholic papers announce a falling off of "Peter's Pence" that "voluntary" contribution of the church toward the support of the Pope. During his jubilee year the income from the Peter's pence source alone was above $5,000,000. It has declined since, principally in Italy, until this year, when the war caused a fall in receipts from Spain and America.

Bishop Schmetz of Germany has petitioned the 20,000,000 German Catholics to make a great effort to relieve their spiritual head from his "grave financial distress."

Of course nothing is said about the three million dollar diamond lately presented to the Pope from South Africa. It is said that he holds $60,000,000 of worthless Cuban bonds, issued by Spain, who was backed by the Papacy, financially as well as in other ways. Now "the faithful" must make up the losses.

☞ The Sixth Annual Convention of the National Spiritualists' Association will be held at Masonic Temple, 9th and F Sts., N. W., Washington, D. C., October 18, 19, 20, 21, 1898.

Haunted House in St. Louis.

The *Post-Dispatch* of Sept. 5, gives an account of a house on Page avenue being haunted by the spirit of a boy, 11 years of age, who had quarreled with his brother and was sent upstairs by his mother as a punishment. Edgar Block (for that was his name) was soon after found suspended by a strap from the bedstead—strangled to death.

The Block family last April moved from the house to one further up the avenue. Mr. Bates and family a few days later moved from the next door into the house vacated by the Blocks, as it was more commodious. Miss Helen Bates, the eldest daughter, gave a reporter the following account of what had happened since they took possession of the house:

We had not been there many hours when we became convinced that the spirit of little Edgar Block was in the house. We would hear strange sounds every night and day, and knowing him as we did, we recognized in the sounds the voice of the dead boy and things which we knew him to be in the habit of doing.

I could not tell you all the strange things that have happened, but things went along without anything more than the noises until two weeks ago, when my mother sat here in the room. It was broad daylight. She heard a low voice, and looking up, saw there, standing in the door straight before her, the form of Edgar Block. The boy stood there just as in life.

My mother knew him well, and recognized him. He did not speak, and before she could recover from her surprise and speak to him he disappeared as noislessly and mysteriously as he came.

That is the only time we have seen him, but he has been around ever so many times. One night we sat at the dinner table. The whole family was there, and there was not a thing to shake the table and cause what happened. Suddenly one of the dishes was lifted up and hurled to the floor, where it broke into fragments. Since then this has occurred frequently.

In the corner of the library there is a little drum. It belongs to my brother Albert, a boy 13 years old. The drum beats almost every night and day. We have hung it up, laid it down, put it in the bookcase and did everything with it, but we cannot stop its beating. It is sure to beat every time we have company, and has done it so much now we no longer mind it. The beating is not the noise the drum sticks would make. It is more like the thrumming of a child's hand.

Last Saturday night my sister and I came home from rehearsal and went to our room. There is a folding bed in the room, and when we entered it stood upright. As we stood talking the bed suddenly lurched, as though someone behind was pushing it, and had we not caught it, it would have fallen to the floor. We often hear Edgar's voice. We can hear him laugh and cry, and sometimes, when he calls to his sister, whose name is Helen, just as mine, it puzzles me much to know whether it is not me someone is calling.

Our attention was first attracted to Edgar's presence in the house by a kicking upon one of the doors. We would hear the noise and rush quickly and open the door, thinking it was someone playing. But there would be no one there. Then we learned that it was Edgar, for sometimes when he kicked he cried, and we knew his voice. I asked his brother, Albert, afterward, if Edgar ever kicked the door and cried, and Albert said he did it a great deal.

The noises do not annoy us now. They did for a time, but we have become accustomed to them, and now the only objection we have to the presence of the spirit in the house is his bad temper and angry moods. When he has these he breaks the dishes, and we have lost many nice pieces of queensware in this way.

It does not frighten us to have the boy's spirit in the house. My mother, who is not home this morning, has been a Spiritualist for years. My father did not at first believe in it. He would have nothing to do with it, and we girls were not permitted to have anything to do with it. But now that all these things have happened in the house papa and both we girls are just as much Spiritualists as mamma, for we have seen and heard too much not to believe.

Fiendish Cruelty.

Spain's cruel and bloody career in the West Indies is now over, and all lovers of liberty, justice and right will rejoice. Retribution has come to Santiago de Cuba, says the *Masonic Trestleboard*, and then gives this terrible history:

In 1869 the Grand Lodge met at Santiago, as had been its custom. It had never been disturbed by the government, but on the night before the meeting information was given out that arrests would be made, and if resistance were offered the building and everyone in it would be burned by the troops. In view of this threat the meeting was held with open doors, yet the Fraternity men were arrested, and three hours after sunrise the next morning they were all taken outside the city and shot.

Next, the families of these murdered Masons were placed on trial and their property confiscated. They were declared paupers and the populace was forbidden, on pain of imprisonment, to give any of them assistance. These families, deprived of home, food, shelter, and the means of obtaining them, and forbidden to leave the jurisdiction of Santiago de Cuba, sought shelter in the woods.

The inhumanities and barbarities these women and children were subjected to, passes belief. They were charged with all sorts of robberies in order to have them chased by bloodhounds. These chases were followed by a mob, and when a victim was caught, she was tortured until she either confessed or died. Their bodies, after these fiendish tortures, were left upon the ground in horrible mutilation. All died from starvation or were killed by bloodhounds.

☞ In view of the fact that Spain's heart-rending cruelties in her Western colonies have goaded the people to desperation, and their cries to heaven have brought the United States to their aid, as arranged, we are told, by a high band of spirits in the spheres—how can these poor suffering creatures be again abandoned to endure more and even worse tortures by the robbers of their liberties? Humanity joins with the angel world in demanding that they be protected. There must be no backward steps.

☞ "Right Thinking and Right doing," should be a motto of every member of the human family—especially of every Spiritualist! But, alas, how often is the opposite an actual fact. Evidently the editor of *The Medium*, of Los Angeles, forgot both parts of this motto, when writing this item:

As usual the Secretary refused to furnish the *Medium* with a report of the State Convention.

The facts are: within 40 hours after the State Convention closed, we wrote up the minutes, had them put in type, and sent a full report of the Convention to the *Medium*, as well as to every other Spiritualist periodical. This would not have been possible without duplication, by being put in type.

The *Medium* says that we "refused" to furnish it with a copy of the proceedings of the Convention. This is not true, for the editor never *asked* for such a report! Instead of *refusing* to furnish it, we mailed it to him promptly without being requested to do so.

Bro. Lunt cannot, therefore, be "doing right" in making *false* assertions! He must "think right," and then *act* it out. An apology is now in order from him. Then he will "do right."

☞ It is now believed by many that the movement towards a general disarmament of the great military nations of the world was hastened if not inspired by the recent trend of the American government towards expansion—its rapid drift towards world-wide imperialism. If this be true, and if the ultimate result of the Hispano-Cuban war should prove to be the death of imperialism itself by putting an end to wars of aggression, then indeed will the old saying be verified, that there is a "silver lining to every cloud," and also that other saying, "Partial evil is but universal good."—*Lucifer*.

VOICE OF THE PEOPLE

☞ The Editor is not responsible for the opinions of correspondents.

An Announcement.

TO THE EDITOR:

In reply to many inquiries concerning my candidacy for reëlection to the office of President of the National Spiritualists' Association, I wish to say that, owing to existing circumstances, well known to all friends of organization, I am constrained to again permit the use of my name as a candidate for the high and responsible office I have held for five years. I feel that no other honorable course is open to me, in view of the sharp criticism to which the National body has of late been subjected. To retreat under fire of any kind, when duty calls to action, would be nothing less than cowardice. If I am reëlected, I shall endeavor to prove that I have given careful attention to the welfare of the National Association, and loyally protected its interests. If the delegates see fit to select another standard-bearer, I shall not be disgruntled, nor shall I withhold my support from the National Society. I believe in organization, and shall loyally defend principle on every occasion, in so far as I see and know the truth. In this spirit I respectfully make known the fact of my candidacy.

HARRISON D. BARRETT.

[Realizing the excellent and faithful work done by Brother Barrett during the past five years, for the Cause in general, the RELIGIO-PHILOSOPHICAL JOURNAL urges his reëlection to the office of President of the National Spiritualists' Association. He has done admirably well, and now his work should be recognized by a unanimous reëlection. The attacks made on him have been uncalled-for and extremely unjust and annoying.—ED.]

Camp at Liberal, Mo.

TO THE EDITOR:

This camp-meeting was not noted for numbers, but for minds, and it was very enjoyable—the weather being favorable. Catalpa Park is well calculated to make it a desirable place for holding a meeting. On the rostrum were Mrs. Folsom, Mr. Winans, Mr. Varman, Mrs. Maggie Vestal, and other mediums and speakers.

I enjoy the RELIGIO-PHILOSOPHICAL JOURNAL so much—every one goes out on its errand of mercy. The book of John Brown, "The Medium of the Rockies," is in great demand, and everyone who has read it, feels that it gives great help to the searcher after truth. He has the good of his fellowmen at heart.

LOTTIE H. THOMPSON.

Help the National Association.

TO THE EDITOR:

At the last Convention of the National Spiritualists' Association, I promised to raise $1,000 to aid it.

The results of the Jubilee have made it impossible for me to fulfill that promise to any great extent.

The National Association has lacked support and been handicapped in many ways, but Spiritualism has been the gainer by reason of its existence. If it were well endowed its work would be far more reaching and the world would recognize its influence. No one should feel ashamed to send ten cents, for ten thousand dimes make one thousand dollars. Will you be one of the ten thousand?

I desire to do all in my power for the N. S. A., and so make this appeal, asking all to forward to the Secretary, Mr. F. B. Woodbury, 600 Penn. Ave., S. E., Washington, D. C., some donation, be it from ten cents to one thousand dollars, whatever you can afford, and to please state that it is in answer to this appeal, when it will be credited to my efforts.

FRANK WALKER.

Mental Spiritualism.

TO THE EDITOR:

In the JOURNAL of Sept. 15th, is an article on "Mental Spiritualism," by Dr. Ph. Nagel, wishing to hear from others on the same subject, thinking it might be used as a spiritual missionary power by those willing to help on with the coming light of true spiritual science. I will give one instance out of many experiences I have have had on that line. Some four years ago, a highly-unfolded Arabian spirit came into my atmosphere and wished me to center my mind on the Czar of Russia. I did so about five minutes; then I asked him why he wished me to do this. He said the higher spirits had no mental telegraph line to him, and if I would center my mind on him, they could, with my help, establish one, and then work on it independent of me.

I am pleased to hear Bro. Nagel agitate such a noble work. This is what the higher spirits are patiently waiting for, and many are being prepared to enter the field of true Spiritual Science, clad with the sword of spirit, which is love to all humanity, and the outcome will be the Universal Republic, under which will be established the brother and sisterhood of humanity, whose banner was shown to me in the daytime, with my eyes open. I saw first, a white banner; then came a sky-blue border all around it; then came a golden dove in the center of the banner, with an olive branch in its beak; then came the word "Peace," in golden letters under the dove.

This is the coming Banner of Peace, and out of all denominations will come banner-bearers, and if Spiritualists wish to be among the banner-bearers, they, with all others, will have to prepare themselves for the work, and the first step towards a preparation is self-control and unfoldment of their moral and spiritual faculties.

A. C. DOANE.

Summerland, Cal.

San Diego News.

TO THE EDITOR:

I like the JOURNAL in its new dress. "Borderland" is very interesting and will be, I feel assured, appreciated by its many readers.

Last week Mrs. Freitag gave three seances at Lafayette Hall, all of which were well attended. Our President, Mrs. Custer, is working with all her might to secure as good talent as can be obtained, for the betterment of our Cause.

Week before, Mr. John Henley, test and platform medium, of Los Angeles, was here for one week. While here he gave tests at Lafayette and G. A. R. Halls, all of which were well received and recognized.

P. C. CAROWAY.

Transition.—Mrs. M. C. Merrill, aged 98 years, mother of Mrs. Captain D. G. Jewett, of Healdsburg, Cal, a good mother and beloved grandmother, passed to spirit-life on Sunday, Sept. 18, 1898.

"Grandma" Merrill was justly proud of her ancestors, tracing them back to the early days of American history; and her wonderful memory recalled incidents occurring during her lifetime. Her sister was one of the first woman missionaries to India.

The personal appearance of Mrs. Mary Merrill was striking. Of commanding height and dignity of manner, she impressed all with her worth and attainments. In her youth the obtaining of an education was accomplished with toil and energy. She obtained hers by borrowing the money for an academy course, which she repaid by teaching. She laughingly related that one mode of studying was by attaching her book to her spinning wheel.

There were two daughters and five grandchildren at the funeral, besides a large concourse of friends—many of them aged people. All of the "sects" were represented, but all were very attentive listeners. It was a grand funeral—one long to be remembered. Everything was harmonious. The corpse looked beautiful.

There was fine singing, both at the house and at the grave. Everything was white and beautiful. The habiliments of mourning were left out. A white wreath of oleanders and white ribbon were on the door. The grave was lined with white. Everything was symbolic of the faith that Captain and Mrs. Jewett have struggled to teach that community.

Spirit Fannie B. Felton officiated, through the organism of Mrs. Clara Mayo-Steers. The address was very fine, making quite an impression on all those present.

Captain and Mrs. Jewett have been Spiritualists for over 20 years, and have devoted nearly 8 years to making Mother Merrill's stay in California a happy one. During the three years of physical pain and suffering, all that a loving daughter and son could do for her, was done. Her mind, they stated, was clear.

The floral offerings were beautiful. Among them was a star of pansies, made by one of the granddaughters. There was a profusion of flowers brought by the school children and friends.

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Advertisements appearing fair and honorable upon their face are accepted, and whenever it is shown that dishonest persons are using our advertising columns, they are at once excluded.

Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Ladies' Aid Social will be held on Friday evening, Sept. 30, at 305 Larkin St. A good musical program has been arranged, which will be followed by dancing. Admission 10 cts. Do not fail to be there.

Dr. J. L. York, the well-known liberal orator, has returned, and will open a course of radical reform lectures, under the auspices of the Sunday Platform Association. at Scottish Hall, 105 Larkin St., San Francisco, on next Sunday evening, Oct. 2. Subject of the opening lecture, "Liberalism and its true Attitude to Politics and Religion." Music and song. All are cordially invited. Admission free.

Mid-Week Meetings.—The usual number of meetings and circles were held during the past week. Mme. Young at Oriental Hall, Tuesday and Thursday evenings; the People's Society at 111 Larkin St.: Mme. Montague at 305 Larkin St., and Dr. Rin-Es at 335 McAllister St., on Wednesday evening, besides numerous circles held in private parlors. These meetings and circles were all well attended, and the spiritual work goes on, quietly but effectively. "The mills of the gods grind slowly, but they grind exceeding small," and the forces that are working in our cause in this locality are persistent and tireless. "Be patient; life's loftiest prizes are not to be hastily won; expect not to gather the harvest the moment the seed has been sown."

State Board Meeting.—There will be a special meeting of the State Board of Directors, at 1429 Market St., this city, Saturday, October 1, at 8 p. m. Many matters of special interest will come before this meeting, and we hope to inaugurate a vigorous policy along lines indicated by the last Convention. It is not a valid excuse for inactivity to say that "we have no money." It is the business of the Directors to get money with which to carry on their work.

Names.—The State Association hopes to be able to distribute a quantity of spiritual literature throughout the State during the coming year. If we have names and addresses of Spiritualists in the interior, to whom we could send this literature for distribution, it would facilitate matters and be of mutual benefit.

Progressive Spiritualists.—This Society has again resumed public meetings in Occidental Hall, with Mrs. R. Shepard Lillie as speaker. The musical program is under the management of Mr. J. T. Lillie and Mrs. Sadie Cooke. Last Sunday evening a fine audience greeted Mrs. Lillie, and her welcome home was demonstrative, heartfelt and earnest.

Her subject last Sunday, "The time is now ripe; make ready for the harvest," was handled in a masterly and eloquent manner, to the delight of all present.

Mrs. Lillie stands in the front rank as a teacher of the beautiful philosophy of Modern Spiritualism, while her inspirational improvisation of poetry has never been excelled. We hope that she may live long among us, and prosper in her work.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

The Mission Lyceum gave its first entertainment and dance in Excelsior Hall, on Sept. 23. The program began at 8 sharp, and was participated in by W. T. Jones, Miss Myrl Colby, Mrs. Daisy Keegan, Miss Triphena Pritchard, Miss Lena Clarke, Mabel Pfeifer, Miss Ethel Taylor, Mr. Norman, Miss B. B. Case, Pearl Bryson, Wm. H. Rider, M. S. Norton, Mrs. Sadie E. Cooke, and Dr. C. H. Rin-Es. There were Reception and Refreshment committees, who made all feel welcome and provided refreshments for the inner man. Excellent music was furnished, and there were all the conditions for a successful entertainment. Mr. and Mrs. Shroder had charge of the refreshments. W. T. Jones, Mrs. Martin and Carl Eberhardt wore the badge of Reception, and the presiding genius of the whole was Mrs. Sadie Eberhardt. The audience was large and enthusiastic, and the JOURNAL predicts abundant success for the Mission Lyceum.

Universal Spiritual Association.—Last Sunday the discussion turned upon the subject of "Consistency," and the question for next Sunday will be, "Is there anything superior to common sense?" This is a splendid school for the development of the intellect, and the work is being carried on very successfully by Dr. W. S. Hall and Mrs. Usher. Miss Lee, of Santa Rosa, continues to make sweet music, which has a tendency to "soothe the savage breast" of those who have not yet learned the lesson of forbearance and patience.

The Free Meeting at 997 Market St., continues to attract large numbers of people who are hungry for a word from that source of superior wisdom which we call the spirit world. When the vicissitudes of life are too heavy for us to bear, we instinctively look for help from those who are wiser than we. Modern Spiritualism has a system of education and a curriculum adapted to all grades of development from the kindergarten to the college. These meetings are conducted by Mrs. Jennie Robinson and Mrs. L. S. Drew, assisted by other workers from time to time.

☞Societies and mediums holding public meetings or circles, see "A Word to Societies." It will pay you.

Mme. Young.—While some complain of small attendance and lack of interest, owing to hard times, the meetings of this medium have steadily grown, until Oriental Hall can scarcely accommodate the crowds who come. Genuine merit and honest methods, accompanied by persistent effort to accomplish a certain purpose, will win in all the avenues of life. It is better to emulate than to envy. None are too old to learn.

A Word to Societies.—The column devoted to the advertisement of societies and meetings has been transferred to the local page. As an inducement to those holding public meetings to advertise in this column, we make this offer: For every advertisement paid for in advance, we will furnish copies of the JOURNAL of the latest issue for distribution in the audience—to the full amount of the money paid. By running a blue pencil around your advertisement in the copies distributed, its value and effectiveness will be largely augmented. We invite your co-operation, and hope for mutual benefit.

☞ Mr. Lyman C. Howe is engaged to speak in Toronto, Canada, on the fifth Sunday in October, and in Pittsburg, Pa., in November. He is yet free for the winter months.

Children's Department.

Two Boxes.

If I knew the box where the smiles were kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me.
Then over the land and sea broadcast
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street.
Then, folding and holding, I'd pack them in,
And turning the monstrous key,
I'd hire a giant to drop the box
To the depths of the deepest sea.
—*Worthington's Magazine.*

A Boy and a Dog.

Six-year old Carl stood at the garden gate poking his little toes into the soft, black soil and holding Rover fast by the ear. Carl always did that when he was thinking, and Rover stood very, very still, knowing that he might expect to hear something wise when Carl had held that big, shaggy ear long enough.

"Rover," said Carl, and Rover wagged his tail to show that he was listening, "I went to Sunday school Sunday, and the teacher said, 'Carl, who made you?' and I said, 'I dunno,' and she said, 'God made you; God made everything.' Now, Rover, if God made everything, then why did he make me a little boy and you a great big dog? I'll grow to be a man and wear long pants, but you'll still be a dog. It ain't fair, Rover. It don't give you a fair show. Why, Rover, you know more'n I do right now. Don't you 'member, when I fell in the river and John couldn't swim and didn't have a rope and couldn't do anything but holler, how you jumped in and brought me to where he could pull me out?"

Rover took a step nearer and laid his head against Carl's breast, while his sensitive body quivered just as it did when Carl fell into the river.

"Well, I've been thinking, Rover, may be the same God did make you and me, and I guess he knows his business. If you hadn't been a dog and had'nt been there to catch me, I'd got drowned and could not have grown big enough to play base ball and be a man. It must be all right, Rover, and we'll be just as good as we can and learn all we've got to, and after that maybe God'll give you another show and make you a little boy."
—*Gasten Feldt in Woman's Tribune.*

Oakland.—Mr. and Mrs Lillie will resume their Sunday morning lectures in Oakland on next Sunday, Oct. 2. See daily papers for location of hall.

The Young People's Society.—Every Saturday evening, rain or shine, the young people of this Society congregate at Pythian Castle for entertainment, social converse and dancing. They have very enjoyable parties. All are welcome.

Mrs. F. A. Logan has regained her eyesight and resumed her "Circle of Harmony" in San Francisco. The prediction, made last month through Mrs. Sarah Seal, is now fulfilled. Her meetings now bid fair for success, having for their object soul growth and unfoldment. They are held at 1 p. m., every Sunday, at Occidental Hall, 305 Larkin St. All may participate. Admission free.

Election Notice.—The half-yearly election of officers of the Ladies' Aid Society will take place on Wednesday at 2 p. m., October 5th, at Occidental Hall, 305 Larkin St., San Francisco. All members please atttend. Important business. M. NEVILL, *Sec.*

Mr. John Slater is conducting meetings in Washington, D. C. Mr. Slater has given great satisfaction at Lake Pleasant, Mass., this season and is engaged for next year. His meetings in Washington are largely attended and the people here insist on his remaining for a time. F. B. WOODBURY.

☞ The resignation of Mrs. Frances A. Sheldon as President of the State Spiritualist Association of Washington, under N. S. A., has been accepted, and any communication regarding the organization in the future should be addressed to Mrs. Lillian S. Nagell, President, 947½ Tacoma Ave., Tacoma, Washington, or Esther Thomas, Secretary, 2003 Second Ave., Seattle, Wash.

☞ Allow me to congratulate you on the very decided improvement in the JOURNAL. It is intensely interesting throughout.—CARLYLE PETERSILEA, Los Angeles, Cal.

The Numbers on the South side of Market street have, by vote of the Supervisors, been changed back to those formerly used, hence, our number is restored to 1429. Any mail matter, however, sent to 1765 (the new number which prevailed for three months) will reach us promptly.

☞ Don't fail to see the Books on advanced thought, for sale at 1429 Market St.

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Meets at 305 Larkin St,, San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY meets at 2 p.m. on Wednesdays for business at 305 Larkin-st; benefit social on the 2nd Friday and regular monthly social on the LAST FRIDAY of each month at 305 Larkin-st., San Francisco.

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